WOODSTOCK LETTERS

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MISSOURI.

THE FIRST MISSION FROM MARYLAND.

We publish from our archives the following *status sociorum*, running from 1824 to 1832, when Missouri was made an independent Mission. Ours of the West will, no doubt, be pleased to have these data, as they are very rare and are now printed for the first time, from a lithograph catalogue. As an introduction, we give some extracts from Fr. Walter H. Hill's excellent History of St. Louis University :—

"So soon as Bishop Dubourg had come to St. Louis (1818) and been made acquainted with the general condition of things in Missouri, then better known as Upper Louisiana, he requested Father Anthony Kohlmann, at that time Superior of the Jesuits in Maryland, to send some Fathers of the Society to establish a college in this part of his diocese, and take spiritual charge of the Indian tribes that still lingered in Missouri. Owing to the circumstance that there were not more members of the Society in Maryland at that period than were strictly required to fulfil obligations which had been previously assumed, Father Kohlmann was not then able to comply with the Bishop's zealous wish for help.

"Early in the year 1823, Bishop Dubourg went to Washington City, for the purpose of consulting President Mon-

roe, and the Secretary of War, John C. Calhoun, on the subject of devising means for educating the children of Indian tribes within his diocese. He was kindly received by these courteous officials, and during his interview with them, Mr. Calhoun,[1] the Secretary of War, suggested the expediency of inviting the Jesuits of Georgetown to furnish members of their Order to assist in that work. The Bishop at once laid this proposition before Rev. Charles Neale, who had recently succeeded Rev. Anthony Kohlmann in the office of Superior. The Bishop offered to donate a fertile farm near the Missouri River, in a northwestern direction from St. Louis, and at a distance of seventeen miles from that town, and make over to them his own church and residence in St. Louis. Father Neale believed it might be possible for him to promptly accept the former offer, with a view of getting up a school; but the priests could not be spared, over and above, to take charge of the church in St. Louis. The Bishop's kind offer was made at an opportune time for the Jesuits in Maryland to spare a number of the younger members, as the sequel will show. . . . . The Superior, Rev. Charles Neale, proposed the wish of Bishop Dubourg to Father Charles Van Quickenborne, novice master, and expressed his own desire for the pious Rector of White Marsh[2] to be the leader and Superior of the band, including such of the novices as might freely choose to accompany him, and that with them and a few older members he should start to Missouri, so soon as necessary arrangements for the journey could be made. Father Van Quickenborne gave his cordial approval to the undertaking, which he did all the more fully and promptly, as it was a desire of being a missionary among the savage Indians that had at first prompted him to leave his native land and come to America. . . . .

"The members of the Society selected to begin the new Mission in the West made up a band of twelve: two priests, Rev. Charles Van Quickenborne, Superior, and Rev. Peter

[1] Mr. Calhoun was an intimate friend of Fr. Dzierozynski, then Socius of of the Superior.—*Editor.*

[2] The novitiate.

J. Timmermans, his assistant. There were seven aspirants to the priesthood; namely, F. J. Van Assche, P. J. De Smet, J. A. Elet, F. L. Verreydt, P. J. Verhaegen, J. B. Smedt, and J. De Maillet. There were three lay brothers: Peter De Meyer, Henry Reiselmann, and Charles Strahan. The day settled on for their departure was April 11, 1823;[1] they started early on that day, and when sunset came they had reached the immediate neighborhood of Baltimore, where they spent the night all together in one large room." Fr. Hill then gives an interesting account of the long journey of six weeks to Missouri, where they arrived and took possession at St. Ferdinand's, Florissant Valley, on June 1st.[2]

We now give the *status* for

1824

DOMUS S. FERDINANDI

(*Florissant, Missouri.*)

P. Carolus Van Quickenborne—*Rect.*—*Oper.*
P. Petrus Jos. Timmermans—*Oper.*

AUDITORES THEOLOGIÆ

Anno Primo

Josephus Verhaegen
Joan. Antonius Elet
Livinus Verreydt
Petrus Josephus De Smet
Jodocus Franciscus Van Assche
Josephus Smedts

[1] The young men and the lay brothers had started two days earlier to Conewago, Pa., where they remained five days to copy Fr. Plowden's exhortations, and then joined the others in Frederick.

[2] On the arrival of the party in Frederick, Fr. John McElroy made Fr. Van Quickenborne a present of a fine roan horse—an excellent pacer.

COADJUTORES

Petrus De Meyer—*Proc.*
Henricus Reiselmann—*Cult.*
PP. 2.—Schol. 6.—Coadj. 2.—Univ. 10.[1]

1825

MISSIO AD FLORISSANT

(*Missouri.*)

P. Carolus Van Quickenborne—*Sup. dom.—Procur. Mission.*

SCHOLASTICI

Joannes Elet
Josephus Verhaegen
Jodocus F. Van Assche
Josephus Smedts
Livinus Verreydt
Petrus De Smet

COADJUTORES

Petrus De Meyer—*Coq.*
Henricus Reiselmann—*Infirm.—Agricult.*
P. 1.—Schol. 6.—Coadj. 2.—Univ. 9.

Vita functus, Florissant, 31 Maii, 1824, P. Petr. Joseph Timmermans, æt. 34.

1826

RESID. ET MISSIO AD FLORISSANT

P. Carolus Van Quickenborne—*Sup.—Oper.*
P. Theodorus De Theux—*Oper. 2.—Prof. theol.—Cons.*

AUDITORES THEOLOGIÆ

Joannes Antonius Elet
Petrus De Smet
Josephus Smedts

[1] The scholastic, J. De Maillet, had left the Society. Brother Strahan had returned to Maryland, and was dismissed in 1827.

Jodocus F. Van Assche
Josephus Verhaegen
Livinus Verreydt

COADJUTORES

Petrus De Meyer—*Coq.*
Henricus Reiselmann—*Infirm.—Agric.*
Joannes O'Connor—*Hortul.*
PP. 2.—Schol. 6.—Coadj. 3.—Univ. 11.

1827

RESID. ET MISSIO IN FLORISSANT

(*Missouri.*)

P. Carolus Van Quickenborne—*Sup. dom.—Oper. 1—Conf. mon. SS. Cordis*
P. Theodorus De Theux—*Min.—Prof. theol.—Præf. spir. et schol.—Cons. dom.—Adm.*
P. Joannes Smedts—*Oper.—Proc. dom. et præd.—Cons. dom. —Stud. theol.*
P. Josephus Verhaegen—*Oper.—Præs. sodal. Marian—Stud. theol.*

SCHOLASTICI THEOLOGI

Joannes Antonius Elet—*Stud. theol. et doc. schol.*
Jodocus Van Assche—*Stud. theol. et doc. schol.*
Livinus Verreydt—*Stud. theol. et doc. schol.*
Petrus de Smet—*Stud. theol. et doc. schol.*

COADJUTORES

Henricus Reiselmann—*Infirm—Doc. Rudim.*
Joannes O'Connor—*Soc. proc. præd.—Agricult.*
Petrus De Meyer—*Ædit.—Hortul.*
PP. 4.—Schol. 4.—Coadj. 3.—Univ. 11.

1828

DOM. ET MISSIO IN FLORISSANT

P. Carolus Van Quickenborne—*Sup.*
P. Theodorus De Theux—*Min.—Prof. theol.*
P. Josephus Verhaegen—*Mission. ad S. Car.*
P. Joannes Smedts—*Mission.*
P. Petrus De Smet—*Stud. theol.*
P. Joannes Elet—*Stud. theol.*
P. Jodocus Van Assche—*Stud. theol.*
P. Livinus Verreydt—*Stud. theol.—Præf. stud.*

COADJUTORES

Henricus Reiselmann—*Doc. schol. Indian—Infirm.*
Joannes O'Connor—*Agric.*
Petrus De Meyer—*Præf. famil.*
Jacobus Yates—*Soc. præf. fam—Novit.*
PP. 8—Coad. 4—Univ. 12.

1829

DOMUS ET MISSIO AD FLORISSANT

P. Carolus Van Quickenborne—*Sup. miss.—Oper. 1.—Excurr. ad S. Louis.*
P. Theodorus De Theux—*Min.—Cons. Miss.—Admon.—Præf. spir.—Oper. ad eccl. S. Ferdin.*
P. Josephus Verhaegen—*Oper.—Exc. ad S. Louis.—Cons.*
P. Joannes Elet—*Præf. stud. et cam.—Prof. 1.—Cons.—Oper. ad eccl. S. Ferdin.*
P. Jodocus Van Assche—*Soc. præf. cam—Præf. sac. dom. et san.—Oper.*
P. Petrus de Smet—*Præf. 2.—Præs. bibl.—Oper.*

COADJUTORES

Joannes O'Connor—*Credent.—Hortul.*
Petrus De Meyer—*Proc. præd.—Doc. Indian.—Agric.*

NOVITII COADJUTORES

Jacobus Yates—*Vestiar.—Infirm.—Disp.*
Georgius Miles—*Sut.—Soc. proc. præd.*
Petrus M. Kenna—*Fab. mur.*
Gulielmus Fitzgerald—*Fab. lign.*

DOMUS ET MISS. AD S. CHARLES

P. Joannes Smedts—*Oper. 1. ad eccl. Si. Caroli—Exc. ad congr. Portage*
Livinus Verreydt—*Oper. 2. ad eccl. S. Caroli, ad congr. Si. Petri in Darden*

COADJUTOR

Henricus Reiselmann—*Doc. schol. el.—Ædit. PP. 8.—Coadj. 7.—Univ. 15.*

DOMUS SEU COLLEGIUM INCHOANS APUD S. LOUIS IN MISSOURI

P. Van Quickenborne et P. Jos. Verhaegen eo excurrunt donec ædificium perficiatur, et stabilem ibi habitationem figant.

1830

COLLEGIUM APUD S. LOUIS IN MISSOURI

P. Josephus Verhaegen—*V. Rector—Prof. 1 class.*
P. Theodorus De Theux—*Min.—Præf. spir.—Cons. Dom. —Prof. ling. gall.—Exhort. studios.*
P. Petrus Walsh—*Præf. stud.—Prof. 2 cl.—Conf. conv.*
P. Joannes Antonius Elet—*Proc. dom.—Præf. stud. intern. et extern.—Præf. san.*

COADJUTORES

Joannes O'Connor—*Credent.—Hortul.*
Jacobus Yates—*Vestiar.—Infirm.—Ad dom.*
Gulielmus Fitzgerald—*Fab. lign.*

DOMUS ET MISSIO AD S. CHARLES

P. Joannes Smedts—*Oper. 1 ad eccl. S. Caroli.—Excurr. ad Darden. et Portage*

P. Livinus Verreydt—*Oper. 2.—Præf. schol.—Excurr. ad Salt River, Prairie Franklin*

COADJUTOR

Henricus Reiselmann—*Prof. schol. elem.*

DOMUS ET MISSIO AD FLORISSANT

P. Carolus Van Quickenborne—*Sup.—Oper. 1.—Excurr. ad tribus Indian*

P. Petrus De Smet—*Præf. pucr. Indian.—Prof. ling. angl.*

P. Jodocus Van Assche—*Min.—Oper. ad eccl. S. Ferdin.*

COADJUTORES

Georgius Miles—*Soc. præf. puer. et proc.*

Petrus De Meyer—*Proc. præd.—Cust. vest.*

PP. 9.—Coadj. 6.—Univ. 15.

1831

COLLEGIUM APUD ST. LOUIS

(*Missouri.*)

P. Petrus Josephus Verhaegen—*Rect. coll. a die 1 Nov., 1829*

P. Theodorus M. De Theux—*Min.—Præf. spir.—Cons.—Prof. ling. latin., græc. et gall.*

P. Petrus Walsh—*Prof. gramm., ling. angl., mathes. et geograph.—Exhort. stud.—C.*

P. Joannes Ant. Elet—*Præf. stud. et cameræ.*

P. Joannes De Smet—*Proc. coll.—Doc. class ling. angl. minor.*

COADJUTORES

Jacobus Yates—*Doc. schol. element.*

Joannes O'Connor—*Cust. tricl. et hortul.*

DOMUS ET MISSIO IN FLORISSANT

P. Carolus Van Quickenborne—*Sup.—Oper. 1.—Exc. ad tribus Indianas*
P. Jodocus Van Assche—*Oper. 2 ad eccl. S. Ferdin.*

COADJUTORES

Georgius Miles—*Sut.—Ædit.—Agricult.*
Gulielmus Fitzgerald—*Fab. lign.*
Petrus De Meyer—*Proc. præd.—Cust. vest.—Præf. familiæ*

DOMUS ET MISSIO AD S. CAROLI

P. Joannes Smedts—*Oper. 1 ad eccl. S. Caroli.—Exc. ad Darden. et Portage.*
P. Livinus Verreydt—*Oper. 2—Præf. schol.—Excurr. ad Salt River, Prairie Franklin.*

COADJUTOR

Henricus Reiselmann—*Ludim.—Ædit.—Credent.*

PP. 9.—Coadj. 6.—Univ 15.

1832

Hoc anno Missiones Missourinæ a Provincia Marylandiæ fuerunt separatæ et Marylandia in Provinciam erecta.

St. Stanislaus Novitiate, Florissant.

Rev. Dear Father,

P. C.

Charbonnière[1] is the name given to one of the hills that separate the Florissant Valley from the Missouri River. French settlers finding that the interior of the bluff contained veins of coal, called it "the place where coal is made," meaning in their own language Charbonnière. Although in former times miners had settled around the spot and had

[1] The hill on which the Juniors spend the weekly recreation day.

actually begun work, yet for lack of success, or ill management, the undertaking was soon abandoned, and the greater part of the hill restored once more to the exclusive care of over-liberal nature. The steep little bluff lies near the shore, on the right side of the river. Along the sides of the hill little creeks wind their way through brambles and bushes, incessantly murmuring as they are forced to leap over huge rocks and gigantic trunks of trees that block their way. The side that faces the Missouri is but scantily covered with brushwood, whilst the plateau of the Charbonnière is crowned with venerable oaks and maple-trees. From the top of the hill the eye enjoys an extensive view up and down the river and over the plain that extends from the opposite shore for miles into the country, until at last it is bounded by a ridge of gray rocks, which run along the horizon like the wall of a colossal amphitheatre. An Indian mound,—the highest spot of the Charbonnière,—calls to the visitor's imagination all the sad or joyful scenes of which the hill may have been the theatre in by-gone days. Indeed how many a sad complaint may not have been sent up to the Great Spirit! How many a cruel sacrifice may not have been offered up to the manes of their departed chieftains! But how often too did not those venerable trees shed their cooling shade over merry groups of successful hunters and victorious warriors?

Though the red man is gone, the pretty hill is not left deserted and alone. Whenever the weather allows, the Juniors at St. Stanislaus spend their weekly recreation day on this picturesque elevation.

At 9 A. M., the beadle of the Juniors gives the order in a loud, sustained voice, "Charbonnière." The word works like a charm. At once books and pens are dropped, papers put aside, and desks closed. But a few moments more and all the late occupants of the study-halls have disappeared behind the curtains of their alcoves in the dormitory. There a transformation scene takes place; and the young gentlemen come out in costumes reminding the spectator of our ancestors who flourished in the beginning of the century.

In the meanwhile the muleteer brings up the cart which is to convey to the camping-ground all the necessary provisions, from the home-grown potato to the exotic Indian pepper. Presently numbers of pots, and kettles, and cans are taken to the cart, on which they lie peacefully cheek by jowl, until their arrival on the scene of action.

At last the caravan is ready to start, The sign is given, and in clusters of three, four, and five, the party moves on. As soon as the Juniors have left the premises they say the Litanies of the Blessed Virgin, thus placing themselves and all their doings under the special protection of their heavenly Mother; and indeed never has it been heard of that anyone met with an accident on that day, an evident proof of the great care with which Mary watches over her own. A walk of three miles brings the party to the famous Charbonnière. And what does the visitor see on the top of the hill? Of luxury very little indeed. There are what are called a parlor, a kitchen, and a refectory. Each one of these structures consists of a number of stakes driven into the ground, on which rests a roof of boards or branches. Of course, the Juniors themselves are the architects of these buildings; and from the earliest times it has always been the ambition of every generation of these young gentlemen to excel the works of their predecessors in the beauty and style of architecture.

The first thing to be done after the party has arrived is to start a fire and prepare dinner. Space does not allow us to speak of this very remarkable and very enjoyable feature of the day, with its manifold occupations and its various groups of workers. However, it must be admitted that this operation, though full of variety for the most part, ends in a truly spicy and substantial meal. After dinner recreation, which is chatted away in the parlor, each one passes the time according to his own wishes, and likings, and bent of character. Some go fishing, others botanizing, whilst those who are of a more poetic turn of mind than the "commune vulgus," roam through the neighboring woods, revelling in the exquisite beauties of leaf, and bud, and flower, listening

to the singing of the birds, and the murmuring of the waters, and peopling air and earth with the creations of their teeming imaginations. No boating is allowed, for the simple reason that the river is too swift and treacherous, and then too in most places it is impossible to approach the water, on account of the quicksand that lines long tracks of the shores of the Missouri. Last summer some of the Juniors thought it would be a very charitable thing to water the mule; but hardly had they approached the river, when to their great dismay, they saw that the poor animal began to sink slowly but surely. In vain did the creature try to extricate itself from this dangerous position. At the signal of distress the whole party hurried to the spot. Some at once declared for shooting the animal, thus to spare it the pain of being buried alive; others, however, remembering the motto, "In union is strength," threw a rope around the mule, and thus by the combined strength of the party succeeded in drawing the animal out of its muddy grave.

At 4 P. M., the different parties assemble for lunch. It is then too that they communicate to each other their various adventures and observations of the day, and in general have a good and joyful time, chat, and laugh, and sing, and tell stories until about 5 or 5.30 P. M., when the signal is given to return. Part of the way home is taken up with saying the beads in common. Thus as true children of Mary, the students begin and end their holiday with reciting the praises of their good dear Mother.

In this manner the Juniors at St. Stanislaus restore their strength and vigor of body and mind when fatigued with the toils of the class-room, and with the fresh, pure country air they drink in new ideas of all that is good, and noble, and sublime.

LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

> Love thou thy land, with love far-brought
> From out the storied Past, and used
> Within the Present.—*Tennyson.*

New Orleans may say, without the charge of vainglory being preferred against her, that she is not unknown among the cities of the earth. At one time it is some incident of her romantic history that fires the heart of the chivalrous, at another it is her behavior in the hour of battle that causes her name to be thundered through the earth; another time the days of pestilence come, and the eyes of men are rivetted on the cypress-crowned Queen of the South, as she sits by the banks of the Father of Waters, shunned of the nations, mourning her stricken ones. Men have read of her too. History writes her name on its most illuminated page, as the foe of Engiand, when that country, with an energy worthy of a better cause, made a last attempt to beat down the liberties of a free people.

Other pens, more or less noble, have likewise been busy with her name. Some, it is true, were steeped in the bitterest gall, and some, like that of Mr. George Cable, while recording facts that redound to the credit of the Crescent City, have, being guided by the spirit of wounded pride, damned her people with "faint praise," and so entwined truth with falsehood that it has become well-nigh impossible to unravel the tangled skein. But of late, what with her colossal Exposition and all that it has brought with it, New Orleans has been more before the world than ever. She has had a chance to speak for herself, and she has not let it slip. She tried and looked her best. Besides collecting about her the wealth of the world, and especially of the United States, she gathered up the golden strands of her romance to show them to her visitors; she dug up her old

legends, that were well-nigh forgotten, and furbished up the rusty ones; in a word, collected all her folk-lore from the days of the brothers Iberville, and Bienville, down to the day on which President Lincoln signed the act of emancipation, when as the story runs, the old slave bell on the Marigny plantation fell from its belfry and was broken and silenced forever. She scattered these gems of her history broadcast in newspapers and guide-books, to such an extent that one felt as if he would not be so much surprised should he read in his morning paper an account of a raid of the redoubtable Bras Coupé,—the Spartacus of the South,—or the cutting out of one of the ships in port by that fierce buccaneer Lafitte, or of a duel under the Oaks. But what are these legends at best but beautiful designs wrought on a texture of strong commonplace thread? Without this background, which is hidden away from sight, their very beauty would hasten their doom. Let us put them aside and examine some of the strong threads of those hidden lives which have gone to make up the web of the history of our city, and which, while they might, gave of their strength to others.

In 1718, Bienville, the Governor of Louisiana, came with fifty followers from Old Biloxi (Ocean Springs, Miss.), then the capital of the province, to the banks of the Mississippi in search of a location for his contemplated town. He chose the present site of New Orleans as being the most eligible. The river gave him communication with the interior of the country, and the lake behind gave him the means of trading with the rest of the world by water; because before the days of steamboat navigation it was extremely difficult for a sailing vessel to stem the mighty current of the river. Bienville left his fifty followers here to build a blockhouse and barracks. The little colony struggled bravely on amid the difficulties that ever crowd about the cradle of a new empire. In 1719, work on the new city was suspended on account of the overflow of the river, and on the subsiding of the waters the colonists began to throw up, as a defence against future inundations,

those earthworks that are still cherished by their posterity as never Hollander cherished his dykes. Was there a priest in the colony during those days of toil and suffering? It is hard to say; certainly there was none of Ours, because just then there was not a Jesuit to be found in this part of Lower Louisiana.

The first of our Society to visit New Orleans was Father Pierre Francois Xavier Charlevoix, afterwards the historian of the Canadas. This Father embarked at Rochelle, France, in the summer of 1721, to visit the Catholic Missions established in those parts of the New World that were under the dominion of France. He reached Canada in September, travelled up the St. Lawrence and over the great lakes, floated down the Illinois and Mississippi rivers, visiting all the missionary stations along his route, and telling in his charming letters of the great spiritual destitution of the Indians and settlers, until, finally, he moored his boat in front of our city on one of the last days of 1721. In one of his letters to the Duchess Lesdiguières, dated New Orleans, January 10, 1722, he thus describes the town, then a little over three years old:—"This city is the first which one of the greatest rivers in the world has seen raised on its banks. If the eight hundred fine houses and the five parishes, which the newspapers gave it some two years ago, are reduced to an hundred barracks placed in no very great order, to a great storehouse built of wood, to two or three houses which would be no ornament to a village in France," the account would be more in keeping with the facts. A little farther on he adds:—"The truest idea you can form of it, is to represent to yourself two hundred persons that are sent to build a city, and who are encamped on the side of a great river, where they have thought of nothing but to shelter themselves from the inclemencies of the seasons whilst they wait for a plan, and have built themselves houses." Notwithstanding these defects noticed by Father Charlevoix, which were being set right at the time by Sieur Blond de la Tour, Knight of St. Louis, and chief of engineers to Bienville, the city gave such promise for the future that the

Father predicted a glorious career for it, as the metropolis of the largest and one of the richest valleys in the world. In truth, his reverence was a shrewd observer. Blemishes that would have escaped the notice of the ordinary traveller, were noted by him; thus before leaving the city he had a good-natured fling at the colonists for their bad French. They styled their newly-built town *La Nouvelle Orleans*, and concerning this he writes :—"Those who have given it that name thought that Orleans was feminine; but what signifies that? Custom has established it, and that is above the rules of grammar." Between the lines of the above we can read what he may have said to himself: "There is nothing surprising in it, for of those who had the christening of the town in their power, all, from the Governor down, are adventurers." (It would be interesting to know what his reverence would think of Custom for establishing such a jargon, though a melodious one, as our *Gombo* French.) But the good Father might not loiter in the newly-born city, which must have welcomed him right royally, for from the day of its foundation it has ever been a hospitable place. Duty called him away to the islands that lay to the southward. He obeyed, and New Orleans saw him no more.[1]

But although his stay was brief it wrought a great change for the better. The Council of the Province, which at this time (1722) began to hold it sessions at New Orleans,—the recently constituted capital of Louisiana,—took immediate steps to secure, as far as in them lay, the moral well-being of the colony. The time was come, it was thought, to put the spiritual concerns of the province on a firm footing, and not to leave them as heretofore to take care of themselves, or to be looked after by chance, or the accidental zeal of an unaided missionary, the fruit of whose labors wasted away, for lack of attention, after his death. What is everybody's business is nobody's; so the Council resolved to have some responsible workers who should be

[1] Father Charlevoix was born at St. Quentin, France, October 29th, 1682, and died at La Flèche, France, February 1st, 1761. He is the author of a "History of Japan," "San Domingo," and "Canada."—*Feller.*

answerable for the religious affairs of Louisiana. Agreeably to this decision the Council sent a letter to the Bishop of Quebec, requesting him to allow this portion of his immense diocese to be divided into three spiritual departments, to be placed under the jurisdiction of the Capuchins, Carmelites, and Jesuits, respectively. The Bishop acquiesced, and the division went into force at once.

The charge of all the missionary stations west of the Mississippi, from a spot opposite the mouth of the Ohio to the Gulf, and extending westward to the Spanish possessions, was given to the Capuchins. Their Superior was to establish himself at New Orleans, of which he was to be the pastor, and at the same time acting as Vicar-General of the jurisdiction for the Ordinary of Quebec.

The Carmelites were to have the management of all the Misssions on the east bank of the river, from the Ohio to the Gulf, and eastward to the English colonies, making Mobile their headquarters.

The conduct of all the Missions north of those assigned to the Capuchins and Carmelites, and including the Illinois country, where Ours were already, was put into the hands of the Society.

The arrangement did not last long; the Carmelites could not attend to their portion, and before the year was out the Bishop of Quebec annexed their jurisdiction to that of the Capuchins. This was a great drain on their forces, and since they could not, on account of the fewness of their numbers, attend at one and the same time to the Indians and settlers, they devoted themselves entirely, as in duty bound, to the latter. So the Indians were as badly off as ever, nay, their condition was growing worse, for in addition to their own vices, they had contracted, or were contracting apace, the vices of the whites; and yet under the circumstances no priests could be spared to avert the ruin that menaced the devoted Indians, and bid them to the feast of the King.

This state of things could not go on; sound policy, if nothing else, forbade it, and so the West India, or Western

Company, which had assumed control of the affairs of the colony, and which, according to the terms of its charter, was "to build churches and provide clergymen," was called upon to remedy the evil. After casting about for some time, the Company made choice of our Society, as being the best suited to the kind of work required.

The Mission of Louisiana was accordingly tendered the Society, and being accepted by it, a new treaty was drawn up between the Western Company and Ours in 1726, by which the old one of 1722 was annulled, and provision made for a more extensive field of operations. By this new arrangement the Company bound itself to bring to the colony Fathers and Brothers of the Society, on the following conditions:—Each priest to receive a salary of 600 livres ($133.35), with an addition of 200 livres ($44.44) during the first five years, and 450 livres ($100) for his outfit; and over and above this the Company was pledged to build a chapel at each missionary station. Lay-brothers had their passage paid to the colony, and received a bounty of 150 livres ($33.35) each, but no salary. By another clause it was agreed that the Fathers should, on their arrival, receive a land grant of 3600 feet frontage on the river, and of the usual depth, to wit, 9600 feet, and that they should have the privilege of purchasing negro slaves on the same terms as the planters.

When all the preliminaries were arranged, Father de Beaubois, the old Superior of the Illinois Mission, hastened to New Orleans to take possession of all the moneys and grants in favor of the Society, and to welcome the missionaries who were expected about this time. This was in the fall of 1726; but Fathers du Poisson, Souël, le Petit, Baudoin, Dumas, and Guienne, who made up the first band that came over under the articles recited in the newly-made contract, arrived only at the close of this year, or in the beginning of 1727. Their land grant was assigned them at once. It was situated above the city, from which it was separated by the Common or Park (the space extending from Canal Street to Common Street inclusive), and embraced what was

afterwards known as the faubourg Ste. Marie, and is now called the First District. Pending the erection of their residence, our Fathers lived in the *vieux carré*, or present French quarter, which in those days was all there was of the city.

Thus we find the Society established in New Orleans in the eighth year of the city. It seems that some of the Capuchins extended no very warm greeting to the new reapers sent to help them gather in the great harvest. They were displeased at our coming. It is so strange that a body of simple, undesigning men, who were willing to do the work that others, lacking means, left undone, should be the bugbear of those who ought to have known better. But so it was. Some of the Capuchins took umbrage at our coming, and time, it would appear, was powerless to change their first impressions of us. Lest anything that may be said should seem to be prompted by the feeling apt to be engendered by the consideration of the misunderstanding, it may not be amiss to cite the authority of one of our martyred Fathers in confirmation of what has been asserted as being the first feeling of the Capuchins towards us, for history will prove its abiding nature. Fr. du Poisson, when on his way to the Arkansas Indians, paid a visit to the Rev. Fr. Philibert, Capuchin curé of the French post at Natchez. Of this priest our Father thus writes:—"This is a man of good sense, who has not been put out (qui n'a pas été effarouché) at seeing us, as some of his fellow-laborers at New Orleans have been." Why they should have been put out it is hard to see. They certainly longed for the conversion of the Indians, and at the same time they must have felt that they could not bring it about. Four years had passed since they came to the colony, and they had not yet, as it stands on record, learned the language of any of the tribes within their jurisdiction; the consequence was that, leaving out of our count the hordes that roamed the trackless wilderness, they were not in a position to instruct even the Indians that hung about the forts, and these Indians, of course, never thought of learning French: they could exchange their

game and peltry without it. Thus the Capuchin Fathers, if they chose to impart any religious instruction to the Red Men, were obliged to call in an interpreter, who would generally be a *voyageur*.[1] Now, not to speak of other methods of teaching, our colonial records tell us that the *voyageurs* of those days were for the most part recruited from the ranks of transported convicts, or from a class of people of about as unsavory a reputation, and it seems pretty certain that religious truths, passing through such channels would not gain in unction by the transit. Be all this as it may, no converts were made—far from it; and the Indians of Lower Louisiana, who met the trader first and the Black Robe afterwards, can never be compared, as far as religious matters are concerned, with their red brothers in the north, who fell in with the Black Robe first, or at least met the Black Robe and trader together. But if this disposition which some of the Capuchins entertained towards the Society in Louisiana, served no other end, it was a fruitful cause of those trials, now amounting to persecutions and now dwindling to petty annoyances, which our Holy Founder prayed should ever be the portion of his beloved "least Society."

It is now the month of May, 1727, and nothing has as yet been done, beyond concerting a plan of action. The house is too small even for those it now shelters, and new arrivals are looked for daily. Moreover, the clamors of those famishing for the Bread of Life ring in the ears of our zealous missionaries, as of old it happened to another apostle. For these reasons the Fathers determined to set out at once, although the season was not propitious. The 25th is fixed upon as the day of departure for those sent to the tribes up the river. After saying their Mass and receiving the benediction of the saintly veteran, Father de Beaubois, Fathers Souël, du Poisson, and Dumas, assigned respectively to the Yazoo, Arkansas, and Illinois tribes, take their leave.

Let us accompany them to the newly-built landing, where

[1] A name given to the employés of the fur companies.—*Webster.*

Brother Simon of the Illinois Mission is awaiting them, to see them off. They are aboard their pirogue or dug-out already (the whole distance must be rowed!) perched on top of the chests, containing church ornaments and other missionary outfit, sitting as still as they may, for the build of a pirogue does not allow of much gymnastic exercise being taken on board, and in this cramped position they must travel day after day under a blazing sun for two or three months, according to their destination; travelling by night, on account of the danger arising from colliding with drifting trees, is too risky to undertake in a crazy dug-out. As to the larder of the expedition, even at this early stage, before the painter was cast off, it was in a sorry state. Hard tack, musty bacon, rice, maize, peas, and these even in no great abundance, were their food. If we could follow the Fathers we would see that all the provisions gave out before the end of the voyage, except the rice, and that was eaten seasoned with salt, bear's oil, and a good appetite. But our brave missionaries are nothing daunted; Father du Poisson especially, who is something of a wag after the old-time notion, is in a merry mood, but even his gay spirits shall be damped later on, when the excitement attending the departure is over. Mosquitoes shall render life a burden to him; at night, when they go ashore to camp, and he has tried by stratagem and artifice to slip beneath his mosquito-net, leaving as many as possible of the attacking hordes on the outside of his muslin citadel to sit down before it, and await his unconditional surrender in the morning, but still finds that notwithstanding all precautions, some have entered with him, then shall he pour forth a few pious wishes for the extermination of "gallinippers, mosquitoes, gnats, fireflies, *et omne genus muscarum.*" Then, repenting of his complainings, he encourages himself by the example of the "correction girl"[1] in the other pirogue, who suffers

[1] "Correction girls," or girls taken off the streets or from the prisons and workhouses of French cities and sent to Louisiana to be the wives of some of the colonists, were thus designated to distinguish them from the "*filles de la cassette,*" or "casket girls," who though poor were respectable. They were dowered by the King, and on their departure to the colony received each a box of clothes, whence the name.

all that he is suffering, for a less noble end, and still chatters, and titters, and sings all day long. But let us wave them adieu; we may not tarry with them longer though they are worthy of our attention, for they are the first martyrs of our house at New Orleans.

A short time after, two more of the little band plunge into the wilderness to seek out the lost sheep. Father Guienne, who, judging from the extent of his rovings, seems to have been of an adventurous spirit, went to the Alibamons, and Father du Petit sought the wigwams and hunting grounds of the Choctaw braves.

Father de Beaubois was now in daily expectation of the *Gironde*, which was to bring seven Ursulines, escorted by Fathers Tartarin, d'Outreleau, and one Brother. If there had been in those days in the colony a soul that with prophetic sight could dip into the future, that soul must have longed with all the passionate vehemence of the royal bard for the wings of a dove, that it might fly to the gates of the morning and hover over the good ship that bore to our city the daughters of St. Ursula. Jesuit and Capuchin shall pass away, overwhelmed by the stormy waters, but the frail bark of Ursula shall "climb with the climbing wave," and stand by the city for one hundred and fifty-eight years, through war, and pestilence, and flood, and fire, nursing its wounded and plague-stricken, ministering to its destitute, teaching its daughters, edifying the good, astounding the brave—a beacon to all. Much was given to our city when God sent us the Ursulines; mighty are the deeds these Sisters wrought in our midst. May our city never hear the sentence:—"Woe to thee, for if in Tyre and Sidon the mighty works had been done, that have been done in thee, they would long ago have done penance in sackcloth and ashes."

P. J. K.

(To be continued.)

St. Charles College, Grand Coteau, La.,
July 24th, 1885.

Rev. Father,

P. C.

The appeal of our Very Reverend Father General, which was throughout the entire world the signal of a general outburst of devotion to Mary, could not pass unheeded by the Sodality of Grand Coteau. Formerly very prosperous, it had some time after the late war undergone a nearly total eclipse, when in the year 1881, the college being in a fair way of again rising to its former pre-eminence among Southern educational institutions, it was reorganized and has ever since yielded most consoling results by developing filial devotion to Mary and frequent reception of the Sacraments, even among the students who do not belong to the Sodality. Had we consulted but the earnest desire of the members, the solemnity of the third centenary would have taken place in December last; however, it was deemed advisable to postpone it until the 31st of May 1885, thus making it coincide with the closing of the month of May. This long delay, besides stimulating the devotion of our Sodalists, added numerous and valuable recruits to their number.

In addition to the preparatory novena, our students were present on the last three days at the exercises of the more solemn "Triduum" and the benediction of the Blessed Sacrament, which united every evening in the beautiful new church of the Sacred Heart the three Sodalities of the parish. The Father who preached on this occasion chose for the subject of his sermons the praise bestowed upon the Sodality by St. Alphonsus Liguori, and contributed by his fervent exhortations to impress upon all a greater esteem for the Sodality, which is the channel through which God and his holy mother dispense to men their choicest blessings: *Omnia bona venerunt mihi pariter cum illa.*

In the mean time programmes were printed, and invitations were tendered to the former members of the Sodality,

to honor by their presence the ceremonies of the tercentenary celebration, and a graceful altar was erected by the untiring effort of the Sodalists and other devoted students under one of the thickly shaded alleys of stately oaks surrounding the college. The weather, threatening for a few days previously, was delightful Sunday, May 31st; the sun shone in a cloudless sky, while a refreshing breeze tempered the heat of its rays. At three o'clock in the afternoon the whole college with the faculty, headed by the college brass band, repaired to where the Academy was to take place. Some of the old members had gladly availed themselves of our invitation to come and renew their fervor by witnessing the touching tribute of filial devotion to Mary on the part of their younger brethren. All the gentlemen of the parish Sodality were also present. On their reaching the altar, each repaired to the place appointed by the master of ceremonies. The Blessed Virgin from her altar seemed to smile upon her children, and the "Magnificat" which arose at the beginning from scores of enthusiastic breasts was plainly the echo of everybody's feelings. The praises of Mary and of her Sodality were there celebrated in prose and verse.

In an historical review one of the dignitaries related the foundation of the Sodality, its gradual diffusion through the various classes of society, the combats it waged against the enemies of the church and the triumphs it achieved in all countries from the top to the bottom of the social scale; in conclusion, he quoted the words of holy and remarkable persons with respect to the Sodality. A piece of Latin distichs represented the Sodality as a vine whose rapid and noiseless growth rejoices the heart of the Master whilst its fruits delight and infuse new life into the world. Now the Prefect arose and commenting upon this text: *Beatam me dicent omnes generationes*, proved the fulfilment of this prophecy, first in the Old Testament, showing how many figures, some animate, others inanimate, how many prophecies, both among Jews and Gentiles, already foretold Mary to nations still sitting in the shadow of death; but more especially in the New, when shining in her full splendor, she has been

honored and declared blessed by all nations, as is testified by the numberless shrines and churches built under her invocation, by the Apostles, the first Christians, the Fathers and the Doctors of the Church, the Saints, many Pontiffs, Kings and Emperors, and even by her deadly enemies who in spite of themselves have at times been compelled to utter her praises. In a piece of French poetry entitled *Our Lady of Lourdes*, Mary invites all Christians to unite under the standard of the Immaculate Conception, and bravely withstand the growing insolence of the powers of hell. The audience were still under the spell of these great truths, not the less pleasing for being uttered by children, when floods of delicious harmony broke upon their ear announcing the end of the first part of the academy.

The second part opened by a contrast between the Sodality and Freemasonry; between the reception into a lodge, drawn from authentic sources, and a reception into the Sodality. This was likewise followed with great interest, not less than the subsequent dialogue upon the Sodality in Heaven. In fine, one hour and a half passed delightfully; the interest was heightened at intervals by the execution of the choicest pieces of the college brass band.

At five o'clock a large audience filled the church to hear the last exercise of the Triduum, which was followed by the procession in honor of the Blessed Virgin. The various Sodalities preceded by their banners filed off through the high arched alleys of oak trees, singing hymns in turn. The brass band again signalized itself; the clergy followed, in surplice and stole, Rev. Fr. Rector officiating with deacon and subdeacon; all the altar boys in their red cassocks and surplices preceded the clergy. It was a touching spectacle to see boys in the spring of life and gray haired men, young maidens and grave matrons, vying with each other in the manifestation of their devotion to Mary, and exemplifying what they had heard some time before that the service of Mary ennobles and sanctifies all ages and conditions, from the cradle to the grave. Among the clergy Rev. Fr. Abbadie, the *patriarch* of the region, deserves special mention.

Come to this country in 1836 already a priest, he has witnessed all the phases of the growth of the Church in these parts, and though over 80 years of age, he is still in spite of many accidents and fractured limbs as active as a young man. Happiness beamed from his countenance on seeing so many of his parishioners paying their filial tribute to Mary and putting in practice the precepts he has so often inculcated. The procession halted first at the altar erected by the students, and before which the Academy had taken place. Having resumed its march, it stopped a second time before the altar raised by the ladies' Sodality, and decorated in the most gorgeous manner. This latter altar with some additional work was transformed into a repository for the feast of *Corpus Christi*, which took place a few days later, symbol of the effects of devotion to Mary upon souls, since she invariably leads them to Jesus. On our return to the church a solemn Benediction was given, during which the Prefect of the college Sodality followed by his two assistants went before the altar of the Blessed Virgin, and in the name of all renewed the Act of Consecration.

On coming out of the church the sun shot its last golden rays, as if to cast a last approving glance on the solemnity of that day, which will long be remembered with delight by those who were either actors or witnesses of the ceremonies.

Totus in Xto tuus,

A. T., S. J.

THE MARTYRDOM OF FF. BREBŒUF AND L'ALEMANT.

BY AN EYE-WITNESS.

(The Dominion Government has lately published this document. We insert it in the LETTERS, in order to preserve it for reference. The translator has very aptly rendered the quaintness of the original.)

Recit veritable du Martyre et de la Bien heureuse mort, du Pere Jean de Brebœuf et du Pere Gabriel L'Alemant En la Nouvelle France, dans ce pays des hurons par les Iroquois, ennemis de la Foy.

Le Pere Jean de Brebœuf et le Pere Gabriel L'Alemant partirent de nostre cabane, pour aller à un petit Bourg, nommé St. Ignace éloigné de nostre cabane, environ un petit quart de Lieüe pour instruire les Sauvages, et les nouveaux Chrétiens de ce Bourg. Ce fut le 16m Jour de Mars au matin que nous apperceumes un grand feu, au lieu ou estoient allés ces deux bons Peres; Ce feu nous mist fort en peine, Nous ne sçavions si c'estoit des ennemis ou bien que le feu auroit pris à quelque cabane de ce village. Le Rd Pere Paul Raguenau nostre Superieur, prist aussi tost la Resolution denvoyer quelqu'un pour sçavoir ce que ce pourrait estre. Mais nous n'eusmes pas plus tost pris le dessein d'y aller voir que nous apperceumes plusieurs sauvages dans le chemin qui venoient droit à nous. Nous pensions tous que ce fust des Iroquois, qui nous venoient attaquer, mais les ayant considérés de plus pres nous apperceumes que c'estoient des hurons, qui s'enfuyoient de la meslée et qui s'estoient eschappés du combat; Ces pauvres sauvages nous faisoient grand pitié, Ils estoient tout blessés. L'un avoit la teste cassée, l'autre le bras rompu; L'autre une fleche dans l'œil; l'autre avoit la main couppée d'un coup de hache. Enfin la journée se passa à recevoir dans nostre cabane tous ces pauvres blessés, et a regarder par compassion, le feu et le lieu ou estoient ces deux bons Peres. Nous voyions le feu et les barbares, mais nous ne peûmes voir aucun des deux Peres.

Voicy ce que nous dirent ces Sauvages de la prise du Bourg de St Ignace et des Peres Jean de Brebœuf et Gabriel L'Allemant:—

Les Iroquois sont venus au nombre d'environ douze cents hommes, ont pris nostre vilage, ont pris le Père Brebœuf et son compagnon, ont mis le feu par toutes les cabanes. Ils vont décharger leur rage sur ces deux Pères, car ils les ont pris tous deux et les ont dépouillez tous nuds, et attachez chacun à un posteau. Ils ont les deux mains liées ensemble. Ils leur ont arrachés les ongles des doigts, ils leur ont déchargé une gresle de coups de baston sur les épaulles, sur les reins, sur le ventre, sur les jambes, et sur le visage n'y ayant aucune partie de leurs corps qui n'ayt enduré ce tourment; Ils nous dirent encore; quoyque le Père de Brebœuf fust accablé soubs la pesanteur de ces coups de baston, Il ne laissoit pas de tousiours parler de Dieu et d'encourager tous les nouveaux Chrétiens qui estoient captifs comme luy, de bien souffrir, afin de bien mourir pour aller de compagnie avec luy dans le Paradis. Pendant que ce bon Père encourageoit ainsi ces bonnes gents, un misérable huron renégat, qui demeuroit captif avec les Iroquois, que le Père de Brebœuf avoit autrefois instruit et baptisé, L'entendant parler du Paradis, et du St Baptesme fut irrité et luy dist, Echon, c'était le nom du Père de Brebœuf en Huron, Tu dis que le Baptesme et les soufirances de cette vie meine droit en Paradis, tu irras bien tost, Car je te vais baptiser et te faire bien souffrir, afin d'aller au plus tost dans ton Paradis: Le barbare ayant dit cela, prist un chaudron plein d'eau toute bouillante et le renverse sur son corps par trois diverses reprises en derision du St Baptesme. Et a chaque fois qu'il le baptisoit de la sorte le barbare luy disoit par railleries picquantes va au Ciel, car te voilà bien baptisé. Après cela ils luy firent souffrir plusieurs autres tourments: Le 1r fut de faire rougir des haches toutes rouges de feu et les appliquer sur les reins et soubs les aisselles, Ils font un collier de ces haches toutes rouges de feu et le mettent au col de ce bon Père.

Voicy la façon que iay veu faire ce collier pour d'autres captifs; Ils font rougir six haches prennent une grosse hart de bois vert passent les 6 haches par le gros bout de la hart, prennent les deux bouts ensemble et puis le mettent au col du patient. Je nay point vu de tourment qui m'ait plus esmeu a compassion que celuy là. Car vo voyez un homme tout nud, lié à un posteau, qui ayant ce collier au col, ne seroit en quelle posture se mettre Car s'il se penche sur le devant celles de dessus les epaulles pesent davantage; s'il se veut pencher en arrière, celles de son estomach lui font souffrir le mesme tourment; s'il se tient tout droit sans pencher de costé n'y d'autre, Les haches ardentes de feu, appliquées egallement des deux costez luy donnent un double supplice.

Apres cela ils luy mirent une ceinture d'ecorce toute pleine de poix et de raisine et y mirent le feu qui grilla tout son corps. Pendant tous ces tourments, le Pere de Brebœuf souffroit comme un rocher insensibile aux feux et aux flammes, qui estonnoient tous les boureaux qui le tourmentoient. Son zèle qui estoit si grand qu'il preschoit tousjours a ces infidelles pour tascher a les convertir, ses boureaux indignez contre luy de ce qu'il parloit tousjours de Dieu et de leur conversion. Pour l'empescher den plus parler ils luy couperent la langue et les levres dembas et denhaut. Après cela ils se mirent tous a luy décharner toute la chair des jambes, des cuisses et des bras jusqu'aux os. et la mettent rostir devant lui pour la manger.

Pendant qu'ils le tourmentoient de la sorte ces miserables se moquoient de luy, en luy disant, Tu vois bien que nous te traitons d'amy puisque no serons cause de ton bonheur Eternel, remercie no donc de ces bons offices que no te rendons, car plus tu souffriras, plus ton Dieu t'en recompensera.

Ces bourreaux voyant que ce bon Pére commençoit à devenir faible, ils le firent asseoir contre terre, et l'un d'eux prenant un couteau, luy coupent la peau qui couvre le crâne de la teste, un autre de ces barbares, voyant que le bon Père alloit bientost mourir, lui fait une ouverture au dessus de la poitrine et luy arrache le cœur le fait rostir et le mange. D'autres vinrent boire son sang tout chaud, qu'ils beuvoient avec les deux mains disant que le Père de Brebœuf avoit esté bien courageux a souffrir tant de ma, qu'ils luy avoient fait et qu'en beuvant de son sang ils deviendraient courageux comme luy.

Voilà ce que nous avons appris du Martyre et de la bienheureuse mort du Père Jean de Brebœuf par plusieurs Chrétiens dignes de foy qui ont tousjours esté presents depuis que le bon Père fust prit jusqu'a la mort. Ces bons Chretiens estoient captifs des Iroquois et les menaient en leur pays pour les faire mourir, mais nostre bon Dieu leur fist la grâce de se pouvoir sauver par les chemins et no sont venus raconter tout ce que iay mie par escrit.

Le Père de Brebœuf fut pris le 16e jour de Mars au-matin avec le Père L'Alemant en l'année 1649. Père de Brebœuf mourut le mesme jour de sa prise sur les 4 heures du soir. Ces barbares jettèrent le reste de son corps dans le feu, mais la graisse qui restait encor à son corps esteignit le feu et ne fut point consommé.

Je ne doute point que tout ce que je viens de raconter ne soit vray et ie le signerois de mon sang, puisque j'ai veu faire le mesme traitement aux captifs Iroquois que les sauvages hurons avoient pris en guerre, a la reserve de l'eau bouillante que ie nay point veu verser sur aucun.

Je m'en vay vo décrire au vray ce que iay veu du martyre et de la B h mort du Père Jean de Brebœuf et du Père Gabriel L'Alemant des le lendemain matin que nous eusmes assurance du départ de l'ennemy, nous alasmes sur la place, chercher le reste de leur corps, au lieu où ils avoient este faits mourir. Nous les trouvames tous deux, mais un peu escartez l'un de l'autre; on les rapporte à nostre cabane, et on les exposa sur des escorces de bois ou ie les considéré à loisir plus de deux heures de temps, pour voir si ce que les sauvages nous avoient dit de leur martyre et de leur mort estoit vrai: je consideré prem't, Le Corps du Père de Brebœuf qui faisoient pitié à voir, aussi bien que celui du Père L'Alemant; le Père de Brebœuf avoit les jambes, les cuisses et les bras tout décharnez jusqu'aux os, j'ay veu et touché quantité de grosses ampoules qu'il avoit en plusieurs endroits de son corps, de l'eau bouillante que ces barbares lui avoient versée en derision du St. Baptesme. Jay veu et touché la plaie d'une ceinture d'écorce toute pleine de poix et de raisine qui grilla tout son corps. Jay veu et touché les bruleures du Colier des haches quon luy mist sur les epaulles et sur l'estomach; Jay veu et touché

ses deux levres qu'on luy avoit couppées à cause qu'il parloit tousjours de Dieu pendant qu'on le faisoit souffrir.

Jay veu et touché tous les endroits de son corps, qui avoit recu plus de deux cents coups de baston; Jay veu et touché le dessus de sa teste escorché; Jay veu et touché louverture que ces barbares luy firent po luy arracher le cœur.

Enfin, jay veu et touché toutes les playes de son corps, comme les sauvages nous l'avoient dit et assuré; nous ensevelismes ces precieuses Reliques le Dimanche 21me jour de mars 1649 avec bien de la Consolation.

J'euz le bonheur de les porter en terre et de les inhumer, avec celles du Père Gabriel L'Alemant; Lorsque nous partismes du pays des hurons nous levasmes les deux corps de terre et nous les mismes a bouillir dans de forte lessive. On gratta bien tous les os, et on me donna le soin de les faire seicher; Je les mettois tous les jours dans un petit four de terre, que nous avions, après l'avoir un peu chauffé. Et estant en état de les serrer on les enveloppa separément dans de l'etoffe de soye Puis on les mist en deux petits coffres, et nous les apportasmes a Québecb, ou ils sont en grande veneration.

Ce n'est pas un Docteur de Sorbonne qui a composé cecy vous le voyez bien; cest un reste d'Iroquois et une personne qui a vescu plus qu'il ne pensoit, qui est et sera toujours.

Monsieur

Votre Très Humble et Très obéissant serviteur,

CHRISTOPHE REGNAUT coadjuteur,

(Frere aux Jesuites de Caen 1678).

Compagnon des peres Brebœuf et L'Alemant cy dessus.

(Translation.)

TRUE ACCOUNT *of the martyrdom and most happy death of Father John de Brebœuf and of Gabriel L'Alemant in New France, in the country of the Hurons, by the Iroquois, enemies of the Faith.*

Father John de Brebœuf and Father Gabriel L'Alemant had set out from our cabin, to go to a small Village called St. Ignatius, distant from our cabin about a short quarter of a league, to instruct the savages and the new Christians of that Village. It was on the 16th day of March, in the morning, that we perceived a great fire at the place to which these two fathers had gone. This fire made us very uneasy. We did not know whether it was the enemy, or a fire that had taken in some of the huts of the village. Rev. Father Paul Ragueneau, our Superior, immediately resolved to send some one to learn what might be the cause. But no sooner had we formed the design of going thither to see, than we perceived several savages on the road coming straight toward us. We all thought that it was the Iroquois who were coming to attack us, but having considered them more closely, we perceived that they were Hurons who were flying from the fight, and who had escaped from the combat. These

poor savages caused great pity in us. They were all covered with wounds. One had his head fractured; another his arm broken; another had an arrow-cut in his eye, another had his hand cut by a blow from an axe, In fine, the day was passed in receiving into our huts all these poor wounded people, and in looking with compassion toward the fire and the place where these two good Fathers were. We saw the fire and the barbarians, but we could not see anything of the two Fathers.

Here is what these savages told us of the taking of the Village of St. Ignatius and of Fathers John de Brebœuf and Gabriel L'Alemant:—

"The Iroquis came to the number of twelve hundred men; took our Village; took Father de Brebœuf and his companion; set fire to all the huts. They proceeded to let loose their rage on these two Fathers, for they took them both and stripped them entirely naked, and fastened each of them to a post. They tied both their hands together. They tore the nails from their fingers. They beat them with a shower of blows from cudgels, on the shoulders, loins, belly, legs and face, there being no part of their bodies which did not endure this torment"

They told us further:—"Although Father Brebœuf was overwhelmed by the weight of these blows, he did not cease speaking continually of God, and encouraging all the new Christians who were captives like himself, to suffer well, that they might die well in order to go in company with him to Paradise. Whilst the good Father was then encouraging these good people, a wretched Huron renegade, who had remained a captive with the Iroquois and whom Father Brebœuf had formerly instructed and baptized, hearing him speak of Paradise and Holy Baptism, was irritated and said to him 'Echon (this is Father Brebœuf's name in Huron). 'thou sayest that baptism and the sufferings of this life lead straight to Paradise. Thou shalt go thither soon, for I am about to baptize thee and make thee suffer well, in order that thou mayest go sooner to thy Paradise'. The barbarian having said this, took a kettle full of boiling water which he

poured over his head three different times in derision of Holy Baptism. And each time that he baptized him in this manner, the barbarian said to him with bitter sarcasm: 'Go now to heaven, for thou art well baptized'. After that they made him suffer several other torments. The first was to heat axes red-hot and apply them to the loins and under the arm-pits. They made a collar of these red-hot axes and put it on the neck of this good Father; this is the way that I have seen the collar made for other prisoners: they heat six axes red-hot, take a large withe of green-wood, pass six axes through the thick end of the withe, draw the two ends together, and then put it round the neck of the sufferer. I have seen no torment which moved me more to compassion than this, for you see a man naked, bound to a post, who, having this collar on his neck, cannot tell what posture to take. If he lean forward, the axes on the shoulder weigh more heavily on him; if he lean back, those on his breast make him suffer the same torment; if he keep erect, without leaning to one side or another, the burning axes, applied equally to both sides give him a double torture.

"After that they put on him a belt full of pitch and resin, and set fire to it. This roasted his whole body. During all these torments, Father Brebœuf remained like a rock insensible to fire and flames, which astonished all the bloodthirsty wretches who tormented him. His zeal was so great that he preached continually to these infidels to try to convert them. His executioners were enraged against him for constantly speaking to them of God and of their conversion. To prevent him speaking more, they cut off his upper and lower lips. After that they set themselves to stripping the flesh from his legs, thighs and arms, to the very bone, and put it to roast before his eyes, in order to eat it.

"Whilst they were tormenting him in this manner, these wretches derided him, saying, 'Thou seest well that we treat thee as a friend, since we shall be the cause of thy eternal happiness; thank us, then, for these good offices which we render thee, for the more thou shalt have suffered the more will thy God reward thee.'

"These monsters seeing that the good Father began to grow weak, made him sit down on the ground and one of them, taking a knife, cut off the skin from his skull. Another of these barbarians seeing that the good Father would soon die, made an opening in the upper part of his chest, tore out his heart, roasted and ate it. Others came to drink his blood still warm, which they did with both hands, saying that Father Brebœuf had been very courageous to endure so much pain as they had caused him, and that in drinking his blood they would become courageous like him."

This is what we learned of the martyrdom and most happy death of Father John de Brebœuf from several Christian savages worthy of belief, who had been constantly present from the time the good Father was taken till his death. These good Christians were prisoners of the Iroquois who were taking them into their country to put them to death. But our good God was gracious enough to enable them to escape on the way, and they came to us to relate all that I have set down in writing.

Father Brebœuf was taken on the 16th day of March, in the morning, with Father L'Alemant, in the year 1646. Father Brebœuf died on the day of his captivity, about four o'clock in the afternoon. These barbarians threw the remains of his body into the fire, but the fat which still remained in his body put out the fire and he was not consumed.

I do not doubt that all which I have just related is true, and I would sign it with my blood; for I have seen the same treatment given to Iroquois prisoners whom the Huron savages had taken in war, with the exception of the boiling water which I never saw poured on any one.

I am now about to describe truly what I myself saw of the martyrdom and most happy death of Father John de Brebœuf and of Father Gabriel L'Alemant. On the next morning when we had assurance of the departure of the enemy, we went to the spot and looked for the remains of their bodiès at the place where their lives had been taken. We found both, but a little apart one from the other. They were brought to our cabin, and laid uncovered upon the

bark of trees, where I examined them at leisure, for more than two hours, to see if all that the savages had told us of their martyrdom and death were true. I examined first the body of Father de Brebœuf, which was pitiful to see, as well as that of Father L'Alemant. The body of Father de Brebœuf had his legs, thighs and arms stripped of their flesh to the bone. I saw and touched a great number of large blisters, which he had on many places of his body, from the boiling water which these barbarians had poured over him in mockery of Holy Baptism. I saw and touched the wound from a belt of bark, full of pitch and resin, which roasted his whole body. I saw and touched the marks of the burns from the collar of axes which had been placed on his breast and shoulders. I saw and touched his two lips which they had cut off, because he constantly spoke of God whilst they were making him suffer. I saw and touched all the parts of his body which had received more than two hundred blows from cudgels. I saw and touched the top of his scalped head. I saw and touched the opening which these barbarians had made to tear out his heart. In fine, I saw and touched all the wounds of his body that the savages had told and assured us of. We buried these precious relics on Sunday, the 21st day of March, 1649, with much consolation.

I had the happiness of carrying them to the grave and inhuming them with those of Father Gabriel L'Alemant. When we left the country of the Hurons, we raised both bodies from the ground and set them to boil in strong lye. All the bones were well scraped, and the care of having them dried was given to me. I put them every day into a little oven made of clay, which we had, after having heated it slightly; and when in a state to be packed, they were enveloped separately in silk stuffs. Then they were put into two small chests, and we brought them to Quebec where they are held in great veneration.

It is not a Doctor of the Sorbonne who has composed this, as you may easily see; it is one left by the Iroquois

and one who had lived much longer than he expected, who is and shall be ever, Sir.

Your humble and very obedient Servant,
CHRISTOPHER REGNAUT,
Companion of Fathers Brebœuf and L'Alemant above mentioned, Coadjutor Brother with the Jesuits of Caen, 1678.

The foregoing is a copy of an unpublished MSS. bought a few months ago in Paris by Mr. Brymner, archivist of the Canadian Government. It is a precious acquisition; for it confirms almost word for word the details of the martyrdom as given in the *Relation* for 1649. The cruelty of the Iroquois is well shown up in the simple language of Brother Regnaut; and besides, much light is thrown on the motives which actuated the savages, and on the real dispositions of Father Brebeuf and Lallemant at the moment of their death,

A few details are given that are not found in the *Relation*. Fr. Ragueneau says he sent several Frenchmen to gather up the remains of the martyrs; Br. Regnaut enters into particulars, and tells us how it was done. He also tells us how and when the relics reached Quebec. Further details of the transportation of these relics from the Huron country to Quebec may be had in Father Crépieul's MSS.

Brother Regnaut errs slightly in saying that the Fathers were going to the "Bourg" of St. Ignatius when they were captured. They were taken thither by force from the village St. Louis. This little error is excusable, when we remember that the writer is an old man penning down his recollections of an event that took place thirty years before. We should be surprised at his faithful memory, rather than be critical of his faults.

A strange fact concerning Fr. Brebeuf is mentioned by the Venerable Mother of the Incarnation which may find place here and may be taken for what it is worth. In one of her letters written seven months after the martyrdom, she tells that it was gleaned from the writings of Father Brebeuf, that he had had several visions concerning what

was to happen to him at the time of his death. He saw his own face disfigured, and he described it just as it was found after his death according to the report of over a hundred witnesses. In the same vision his hands appeared to him to be whole and unhurt; and it happened that though his body was mutilated in every part, his bones stripped of their flesh, and his flesh eaten, while he was still living, there was not the least injury done to his hands. This was contrary to the customs of the savages, who, when they wanted to torment a prisoner, began by tearing off the finger-nails, cutting off the fingers,—this to fondle their patients. According to the Venerable Ursuline, Father Brebeuf's remains were recognized only by his uninjured hands. But this is contradicted by the present document and by the *Relation*. The writers of both expressly tell us that the hands of the martyrs were mutilated; their finger-nails torn off, etc. So that we are left to choose between the testimony of Father Paul Ragueneau and Br. Regnaut on the one side, and that of Mary of the Incarnation and her "hundred and more witnesses" on the other. Father Martin in his "Life of Brebeuf" passes the matter over in silence.

It may be remarked that Regnaut devotes his article almost exclusively to Brebeuf, and gives Father Lallemant only a secondary place. This may easily be accounted for, if we assume that some member of Brebeuf's family asked the lay-brother, witness of the martyrdom, to write down what he knew of the matter. Naturally, he gave more prominence to the details that would gratify the interested friends of the heroic Jesuit.

Of Br. Regnaut himself not many details are given. At the time of the martyrdom he was one of the domestics on the Huron Mission. On All Souls' Day, 1650, according to the "*Jesuit Journal*," he left for France with the hope of entering the Society. His signature at the foot of the interesting document that he has left us, proves that his hopes were realized.

Another domestic who had the privilege of helping to gather the relics of the martyrs and of carrying them a few

miles on the way to Quebec, was Francis Malherbe. He too was one of those sent by Fr. Ragueneau to the scene of the massacre. According to Father Crépieul who wrote about him after his death, Malherbe's vocation began in the country of the Hurons. He became a lay-brother and died at Lake St. Jean in 1696, after having spent forty-two years in the Society.

There is no one who will not see in the vocations of Malherbe and Regnaut to the Society, a great grace obtained for them by the martyrs, whose precious remains they had so tenderly and so charitably cared for.

EDWARD DEVINE, S. J.

SYRIA.

Letter from Mr. Jos. Noory to Fr. J. B. Quinlan of Galveston.

BEYROUTH, ST. JOSEPH'S UNIVERSITY,
April 25th, 1885.

REVEREND DEAR FATHER,

P. C.

I am two letters in your debt, partly through want of time, and partly through bad health; but, believe me, through no remissness of the friendly bonds that unite us forever in the Heart of Jesus. I dare say you will forgive me. Therefore, without any further preamble, I relate to you my recent voyage to Egypt under the following circumstances.

This year one of our older scholars fell into a dangerous illness. Michael Antoon, a favorite with all of us, was born in Cairo of a noble Coptic family which belongs to the Catholic church of St. Mark. Owing to a slender constitution, weakened by too rapid a growth, a mortal disease of the chest suddenly developed itself. So copious a flow of blood streamed from his lungs that deep basins were filled in a very short time. For fully six days he neither ate nor drank

and hardly breathed. The clever doctors of our Faculty tried every human means for his relief—but all in vain. On the sixth day they held a consultation, in which their combined opinion proved to be the worst. "The young patient," said they, "cannot be rescued from impending death." Nay, we were frankly told that he would not live three hours longer.

He received Extreme Unction with the Holy Viaticum of the expiring christian. Wan was his face, but his eyes beamed forth unquenchable hope. Suddenly, he lifted up his languid head and cried in his Arabic tongue: "O Mary, our merciful Lady of Pikfaya, thou wilt and canst heal me; —oh! bring Her in, bring near my couch my gracious Mother." You yourself know her well; her name is our Lady of the *Deliverance*, which she realizes. Often have you seen her thronged shrine at Pikfaya, towering over the flowery head of Mount Libanus. Unfortunately Her holy portrait was required, as it was only two days before the anniversary feast. Hence arose a difficulty, for she is the special patroness of Pikfaya, and her devout clients were never bereft of her revered image. Was it then possible to remove it from the village? The Rev. F. Lefevre, our Superior General, foreseeing the obstacle, wrote a letter to obtain it. He wished the Minister of Pikfaya to lend us his miraculous Madonna for a day, promising to return it in time for the festival. His missive he sent along with two Fathers, quick and unwearied walkers, who went on foot up and down the smiling mountain for the space of nine hours.

"Hail, swift harbingers of joy! You carry in your arms the comfort and life of our poor dying boy! Twice brave for performing speedily this mission of life!" With such greetings did our anxious community welcome them. Her holy picture having been received with due honors, was forthwith put in Michael's room. So great was his faith, so powerful is Mary that he immediately arose full of life and strength; he whom the physicians had resigned to the jaws of death now walked steadily to the shrine of our Lady, offered on his knees, unsupported for hours, his heartfelt

thanks, ran up and down stairs, communicating to all he met, the wonderful cure by his heavenly physician.

Our young academicians made him the hero of their solemn and public exhibition. Five days afterwards he was able to journey from Syria to Egypt. It was a source of happiness to me to accompany him and see once more my dear old native land. To the glory of our Lady, I must declare that during our whole journey by land and sea he exhibited no traces of his late disease nor the least symptom of weakness. The story of his recovery drew tears from the ship's crew and our fellow passengers. What filled me with most emotion was the meeting of Michael with his mother. She had heard only too much of his wasting illness; now she was consoled, and she revived with her son. And the widow's heart yearned for him; she longed to see her only child. Every morning and every evening for twenty-three days she repeatedly asked our Fathers in Cairo when her boy would come. On the day of his arrival they announced the good tidings to her at least five different times within four hours, in order to calm any violent burst of joy. "Yet four hours," said they, "and you shall see your dear Michael.—He now comes homeward.—Do you not hear his glad steps in the street?—Hark! he knocks at the door.—He is coming up stairs.—Behold! here he is before you." Though thus prepared, I saw her bewildered as in a fit of madness. For twelve long minutes, breathless, pale, overwhelmed with emotion, distracted with joy, she gazed on her son. Throughout her mansion, when we arrived, had rung the praises of the Mother of God. Many friends and relations who crowded her spacious rooms dazzling with eastern wealth, had thrice uttered these acclamations: "Glory to our Lady of Pikfaya, alleluia! Glory to the compassionate Queen of Heaven, alleluia!" Throughout the echoing halls strong cheers of men alternated with the silvery *ziraleets* of women,—a chorus which the daughters of Egypt sing on happy occasions. Silence now reigned over the whole assembly. All looked with anxiety at the entranced mother. We feared lest her reason or heart should

waver under an overpowering joy. Michael himself fell back awe-struck beneath his mother's gaze. He wept in silence; we all wept likewise. At last she heaved a deep sigh and burst into a flood of tears. Thank God! she was saved.

She recognized at length him she thought dead. "'Tis he," she cried aloud; "my only child is yet alive; O Mary, you restored him to his mother."

She said nothing more but clasped him to her bosom and covered him with kisses. Her maids then gently constrained her to sit beside Michael, and I availed myself of the silence ensuing to narrate the particulars of his wonderful cure. This served to give glory to the Blessed Virgin and also to divert the widow's mind from her overpowering emotion. As I ended my relation, she said aloud: "I entered into a covenant with my Immaculate Queen, and my soul shall not breathe in peace until I fulfil it. To-morrow the most skilful goldsmith in Grand Cairo shall wreathe for her a crown of pure gold studded with orient pearls and diamonds. In Pikfaya at her feet it shall remain an everlasting memorial of my gratitude and love. *Never did I doubt* that she would heal my son." No wonder, then, that our merciful Lady has rewarded with a miracle the unshaken faith of Michael and his mother.

After the discharge of my errand, my Superiors granted me some weeks of rest in Egypt. I took occasion to revisit some old monuments and our young colleges in Cairo and Alexandria. In both places they are thriving: the latter reckoning upwards of ninety, the former, about one hundred and eighty boys. These belong to the most honorable families and behave as little gentlemen. Yesterday Br. Clement, our skilful architect, was sent to Alexandria to plan and superintend the new building. He will set out afterwards to Grand Cairo for the same purpose.

With regard to St. Joseph's University, the following changes have taken place: Fr. Tardy, Rector of the College, properly so called, and Fr. Cattin its prefect. The Superior General, Rev. F. Lefevre, special Rector and prefect

of our scholastics, and likewise Rector of our rising Faculty of Medicine.—Fr. Marcellier, chancellor of that Faculty.—Fr. Crey, vice-Minister, and good Fr. Simon Corneau, chief Minister of the University. The last remembers you well. As he usually takes his walks with me, we have many an opportunity to talk about you. We remind each other of the same walks we once took with you, of the happy days we spent together; we cannot help grieving at your absence. A week ago he pointed out a silk factory near the winding river of Beyrouth at the foot of a beautiful hillock. "This," said he, "is the first factory that Fr. Quinlan saw in Syria with me." When I told him I intended to write to you, he eagerly wished me to send you his kindest regards. "Sicut potestatem habens," he allowed me to give you the last three numbers of our Arabic newspaper. By the by, our French Fathers made quite merry with your American puff of the Capadura cigar. F. Dillemann received Holy Orders by favor during his second year of theology. The candidates for priesthood on next Trinity Sunday are, Messrs. Bouloumoy, Laperrière, Lauzière, Kersanté, Angélil, Chalfoun, and Eugene Nourrit. All of them pay you their respects and beg your prayers. Our English schools hold the even tenor of their way. My name is marked in the new catalogue as Doc. Ling. Angl., but the doctor has prescribed a thorough rest on account of my bad health. An English auxiliary teaches the first morning and evening forms, in my stead. I long to hear good news from your apostolical labors. Forget me not in your holy sacrifices. With warmest love in Jesus Christ,

I remain, my Reverend and dear Father,

Yours faithfully,

JOSEPH NOORY, S. J.

ENGLAND.

Letter from Brother Foley.

111 Mount Street, Grosvenor Square,
London W., June 16th, 1885.

Rev. and Dear Father, P. C.

I beg to congratulate your Reverence upon having brought the very interesting and valuable biographical sketch of Fr. Thomas Copley to a conclusion. It is to be hoped that a revised edition of it will be published for the benefit of the public, to whom the Woodstock Letters are closed. I beg to call your Reverence's attention to a curious mistake that has crept in at pp. 203, seq: the writer in seeking to account for Fr. Philip Fisher, states that great confusion has resulted from confounding Fr. Philip Fisher with John Fisher, *alias* Muskett, whose real name seems to have been Percy. Now, I am not aware of any such confusion between them. A reference to the Collectanea in Vol. vii, Records S, J., shows them to be so totally and widely different both as to time and place of birth, entrance to the Society, missions, etc., etc., as to render any confusion impossible. Fr. John Percy, too, was never known by the name of *Muskett;* the Rev. George Muskett or Muscot, introduced into pp. 203, seq., was a *Secular* Priest not a *Jesuit*, whose real name is supposed to have been Fisher; after a long life of suffering for the Catholic Faith, he succeeded Dr. Kellison as President of the Secular Clergy, College of Douay (see Bishop Challoner's Miss. Priests (1645) and Dodd's Church Hist. of England, Vol. iii); consequently the facts introduced into pp. 203–4 are entirely misplaced. If any confusion exists, it arises from the puzzling *alias* system adopted in the times of persecution, and could Fr. Copley's biographer be only convinced of the fact that he and Philip Fisher are one and the same, then all confusion gives place to perfect harmony, and all treading of Copley and Fisher upon each other's heels ceases. This identity is clearly established by the original Catalogues and Annual Letters of the English Province S. J., in the Roman Archives, which were lent to me

by Very Rev. Fr. General for the purpose of the Record Series, and the new Collectanea, and from which I sent your Reverence full extracts. In the same page 203, [1] the writer mistakes in making me give Dr. Oliver as the authority that Philip Fisher's real name was Cappicius, which may have been a misspelling for Copleus. The statement was derived from the Annual Letters of the Province quoted in Records Vol. vii, p. 1146. In the same note, the writer whilst admitting the weighty reason adduced by an able writer (the learned author, I presume, of the article in the Jany. 1882, number of the WOODSTOCK LETTERS), in support of the identity of Frs. Copley and Philip Fisher, goes on to say that they do not exclude all doubt and until further search in England or in Rome throws light upon the subject, it must be relegated amongst the many "vexed questions" of history. Now, as I have already said, the information given in the original Catalogues, etc., in the Roman Archives fully bears out the fact of identity, and renders any further research or any relegation unnecessary. I may add that Dr. Oliver makes no mention in his Collectanea S. J., of any Fr. Muskett, S. J., nor did the Doctor know Fr. Thomas Copley by his real name, it being buried beneath the *alias* of Philip Fisher, nor had he in his day, the means of discovering the real fact of the identity of Copley and P. Fisher. I would beg to refer the writer of the article to the biography of Fr. John Percy (who was never a prisoner in Wisbeach) in Records S. J. Vol. i. Perhaps, I may be allowed to add that in all the long and painful experience of the compilation of the *Alias* Catalogue of nearly 1000 names (many of which cost a day or more of research) I never met with a more complete case of identity than that of Thomas Copley with Philip Fisher. [2]

[1] The note meant to say that Br. Foley suggested Cappicius as a misspelling for Copleus, not that he relied on Dr. Oliver as his authority in regard to the real name of Fisher.—*Editor.*

[2] Concerning this identity, we hope to give in our next number some interesting notes from the pen of Br. Foley.

Begging the favor of an insertion of my letter in your next number of the WOODSTOCK LETTERS, I am

Yours very truly in Xt.,

HENRY FOLEY, S. J.,

Editor of the Records of the English Province, S. J.

BOHEMIA, CECIL COUNTY, MD.

FATHER THOMAS MANSELL.

Our Fathers of St. Mary's were ever on the alert to seize any opportunity of spreading the Gospel. Restrained by unjust laws which, on occasions, were almost as inflexible as those of the penal code in England, they nevertheless were untiring in their efforts in the midst of hardships and dangers. Their bitter foes of the Established Church, the Puritans no less hostile, false brethren, who, be it said, were by God's grace, very few, might pass still severer laws against the faith, but they could not quench the zeal of the sons of St. Ignatius. Crippled in resources, doubly taxed to support the Established Church and the government, Ours found means to keep alive their enterprises, and to bring the word to many souls in danger of losing the faith. In 1704, Fr. William Hunter, the Superior of the Maryland Mission, determined to found a new centre of apostolic work in Cecil County, on a part of what was called Bohemia Manor. He had been led to take this step by the needs of some Irish families, who had settled there, of whom some unhappily had fallen into heresy. Catholics from St. Mary's County or from England, who had also taken up their abode near Bohemia, claimed the attention of the Superior; and he was most willing to help them, though at the time there were but nine Fathers in the Mission which embraced all the counties then formed on the Western Shore of the State. No doubt, the faithful in Cecil County had been visited now

and then by Ours. The Indian tribes, as I said before, offered special attractions to the zealous missionary. The tract of land, "St. Xaverius," was most likely bequeathed, or made over on easy terms, to Fr. Mansell as an inducement for Ours to establish a mission there. Of our land, the way it was acquired and how it was preserved to the Society, notwithstanding hostile laws and the suppresion, I intend to speak further on.

Fr. Thomas Mansell [1] was chosen to undertake the work. The Superior had made a good choice. Fr. Mansell was a man of learning, having just made his profession in February of this year (1704); he was well acquainted with the Mission, in which he had labored for four years, and knew the toil and sacrifice expected of him. Moreover, great zeal for souls, in which he imitated his brother, Fr. William, and the vigor of age attracted the eyes of the Superior to wards him. Leaving St. Mary's in 1704, Fr. Mansell sailed to the Chesapeake and up this inland sea to Elk river, turning a few miles above its mouth into Bohemia river. A short sail now brought him to Little Bohemia creek, and to the landing not far from the present residence. Here he founded the first Mission for the Eastern Shore of the State. "It is highly probable," says Mr. Johnston,[2] "that he brought with him the ancient cross, which has been at Bohemia ever since. This cross is about five feet high and is said to have been brought to St. Mary's by the first settlers who came there from England. It is made of wrought iron and certainly looks ancient enough to have been brought over by the Pilgrims, who came in the Ark and the Dove."

Fr. Mansell must have had his dwelling in what is now the kitchen of the residence. The first chapel was close by; it was torn down and enlarged at the end of the last century.

[1] Mansell, Thomas, *alias* Harding: born in 1669, in Oxfordshire; studied his humanities at St. Omer's College: entered the Society September 7, 1686, and was professed of the four vows February 2, 1704. After receiving Holy Orders he was sent to the Maryland Mission in 1700, and in 1714 and for several years following, was the Superior of it. He died there March 18th, 1724, aet. 55.—Foley, *Collectanea.*

[2] History of Cecil County.

The first land owned by our Fathers was called "St. Xaverius." This tract, or at least the larger portion of it, had been formerly surveyed by virtue of the power contained in a warrant granted for Mary Ann O'Daniell and Margaret, her sister, March 18th, 1680, and was known as Morris O'Daniell's rest, containing three hundred acres. This survey was never recorded, nor any grant issued for it to the sisters. Of the two sisters, Margaret died first, and the right to the estate was vested in Mary Ann, who dying bequeathed it to Fr. Thomas Mansell and William Douglas. The latter made over all his right and title to Fr. Mansell, who in order to avoid all difficulties petitioned for and obtained a special warrant to resurvey the tract and take up the same as vacant land together with "surplus or vacant land thereunto contiguous." The petition was conceded and the grant made out as from the Lord Proprietary.[1] The parchment on which the grant is written bears date, July 10th, 1706, and is as follows: "Charles Calvert, absolute Lord Prop'ry of the Provinces of Maryland and Avalon, Lord Barron of Baltemore, &c. To all persons to whom these presents shall come, Greeting in our Lord God everlasting. Know ye that whereas Thomas Mansell of Cecill County by his humble petition to our Chiefe agent for managem^{t}. of our affairs in our said Province of Maryland has set forth that heretofore viz. on ye Eighteenth Day of March Sixteen hundred and Eighty-three there was surveyed by virtue of our special warrant for Marian O'Daniell and Margaret O'Daniell upon the suggestions therein specified, a certain tract of land called Morrice O'Daniell's rest;—(here come the description of the land as surveyed in 1704 and its transfer, as mentioned before, with the grant to Fr. Mansell): "togeather with all rights, profitts, benefitts and privillidges thereunto belonging (royall mines excepted); To Have and To hold the same unto him, the said Thomas, his heirs and assigns forever, to be holden of us and our heirs as of our

[1] This survey calls for 458 acres. Afterwards Fr. Atwood had to pay £30 to Joshua George for the same land; so that the grant became a purchase, as I said before.

manner of Baltem^e^. in free and comon Soccage[1] by fealty for all manner of services, yielding and Payeing therefore yearly unto us and our heirs at our receipt, at the City of St Maryes, at the two most usuall feasts in the year, (viz. the feast of the Annuntiacion of the B. virgin Mary and St. Mich^ll^. Ye arch^ll^.) by even and equall porcions The rent of eighteen Shill^s^. and four pence St^r^. in Silv^r^. or gold, and for a fine upon every alienacion of the said land or any parte or parcell thereof, one whole years rent in Silver or Gold or the full value thereof in such Comodities as we and our heirs or such officer or officers * * shall adopt, &c". Signed by Henry Darnall, "the Trusty and Well-beloved Keeper of the greater seal of the Province," as in the words of the grant.

Oliver says that Fr. Mansell "zealously cultivated the Maryland Mission until his death, on the 18th of March, 1724." His work was hard and for many years he must have been without any assistant. Cecil County, now so highly cultivated and thickly settled, was in 1704 almost a wilderness; a few houses here and there in the forest indicated that some daring planter had undertaken to conquer the soil. If he desired to buy goods for his family he followed the Indian trail to the nearest town. Fr. Mansell had to seek out his flock under these difficulties, to say Mass and preach in private houses, to ride long distances, to visit the sick. How different now with good roads and the forests cut down; even the streams that had to be forded at great risks are now rivulets; creeks and bays once navigable for schooners and brigs can now scarcely float a canoe. These were only some of the difficulties and perils of the missionary; fever, at that time, and even at the beginning of this century, so prevalent in the County, the hostility of the Protestants, or a possible raid of the Indians was to be guarded against. All these draw-backs was Fr. Mansell contending with when by order of the Provincial of England,

[1] Socage: a tenure of lands and tenements by a certain and determinate service; a tenure distinct from chivalry or knight's service in which the render was uncertain. The service must be certain, in order to be denominated *socage*, as to hold by fealty and twenty shillings rent.—*Webster.*

he was made Superior of the Mission, in 1712.[1] He continued to reside at Bohemia until the end of 1723. Our catalogue says he was residing at St. Inigoes at the time of his death. I think he was Superior from 1712 to 1724, from the fact that no one else is mentioned in that connection during these years, though his name has not always the affix Superior (Sup.) in our catalogue. In regard to his stay at Bohemia until 1723, a strong argument can be drawn from the deed for "St. Inigoes," a tract of land bought from James Heath in 1721; Fr. Mansell is put down as living in Cecil County.[2] In 1723 a deed from Henry Darnall to the same for land in Kent County is recorded. [3] I notice in all these papers no mention is made of Father Mansell's sacred character. This was a matter of prudence always, and now especially, as the Catholics of Maryland were supposed to be favorable to the Stuarts who, through these years gave no little trouble to the House of Brunswick. The attempt of 1715 to put the Stuarts in possession of the throne proved disastrous even in America, and the property in Maryland of the Irish subjects of the British crown, who had taken part in the uprising was confiscated, and the sheriff of Cecil County was ordered to seize upon it for the use of the government.

[1] Br. Foley says 1714. I follow an old catalogue in our archives.

[2] This St. Inigoes tract contained 335 acres and included two other tracts: "Woodbridge" and "Worsell Manour."

[3] Fr. Mansell received a gift of 75 acres of land in Kent County from John Simms. As he was a minor, a grant was obtained in 1714, as for escheated land. We had a church in Kent in the last century, if I am not mistaken. "Worsell Manour," was taken up by Colonel Saver or Savin; "Woodbridge" was originally taken up by David Mac Kenny. by him sold to Darby Nowland, and sold by his son, Dennis, to James Heath. Heath was a member of an old Catholic family; he was the founder of the town of Warwick and died in 1731. His son, John Paul, who died in 1746, appointed Daniel Delaney and Charles Carroll his executors, and directed that his sons, James and Daniel, should be educated at St. Omer's.

Frs. Thomas Hodgson and Peter Atwood.

Mr. Johnston quoting from some papers, which had been lent him by the late Mr. C. C. Lancaster of the Society, says that Fr. Hodgson or Hudson lived at Bohemia in 1713. He came to Maryland in 1711 and was probably the assistant of Fr. Mansell until the latter went to St. Inigoes in 1723. In 1724 he is put in the catalogue as a consulter of the Mission; this fact and the testimony of the historian already quoted, make me believe that he was Superior at Bohemia after Fr. Mansell began to live at St. Inigoes.[1] The writer of the paper in Newtown seems to think that Fr. Atwood was the successor of Fr. Mansell in Bohemia. Fr. Atwood, in the catalogue, is put down as being in Charles County in 1729: the Annual Letters say he was also Superior of the Mission in 1728.[2] In the midst of these conflicting data I can only give conjectures. Fr. Hodgson died in 1726, and Fr. Atwood may have been with him at the time. It is certain that in 1731 there was a dispute between Fr. Atwood and Joshua George about the title of some of our property. Following Mr. Johnston, I stated in my last paper, that Fr. Atwood [3] was in Bohemia at this time; and I now see that the historian made a mistake, as in the release

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[1] Fr. Thomas Hodgson, a native of Yorkshire, born November 2, 1682; entered the Society September 7, 1703; and was professed of the four vows in 1721; he was sent to the Maryland Mission in 1711; and died in Bohemia, Maryland, December 14 or 18, 1726.—*Foley.*

[2] According to the old catalogue, Fr. George Thorold was Superior from 1725 to 1733.

[3] "A Commission out of Chancery" was appointed to arrange the matter. Depositions taken in 1721 are numerous. The original grant to Augustine Herman is bounded by a certain road called the *Delaware Road*, and these depositions which I have before me are all concerned with it. Before the Commission composed of Major John Dowdall, Capt. Benjamin Pearce, Francis Maulden and William Dare, deposed Thomas Mercer, Benjamin Coxe, Samuel Byard, Henry Slayter, Walter Scott, Thomas Terry, Obedience Obenee, John Beetle, William Boyer, Col. John Ward, Otho Ottoson, Richard Ford, Herman Van Barceloe, Thomas Boyer, Elizabeth Keys, William Freeman, about blazed paths and Indian trails through dense forests, and all, to locate the *Delaware Road*. In 1731 before another commission composed of Benj. Pearce, Wm. Ramsey, and John Baldwin, Nathaniel Sappington, Wm. Boulding, John Chick, Peter Allabay and others give depositions concerning the same matter. Fr. Atwood was present and produced witnesses. This was in June, 1731; in July of this year he settled with George, as stated above, by compromise.

signed by George, it is said that Rev. Mr. Peter Atwood "on the other part" is of St. Mary's County. In a deed in 1732 from Vachel Denton to Father Atwood[1] the same statement is made. Who was the successor then of Fr. Atwood, granting that he succeeded Fr. Hodgson? It may have been Father John Bennet who, as will be shown, though this fact is not conclusive, inherited by will the land from Fr. Hodgson. Fr. Bennet came to the Mission in 1723 and returned to England in 1729. For 1724 and 1728 the catalogue locates him at Mrs. Carroll's, Annapolis, where he was domestic chaplain.[2] Oliver says his real name was Gorling, our catalogue has the same, but Br. Foley's researches are more trustworthy; these have Gosling.

Father Thomas Poulton.

Fr. Poulton came to Maryland in 1738, and was, perhaps, stationed at Bohemia. There are records to show that he was there from 1742 to January 1749.[3] Whilst Fr. Poulton was pastor a classical school was opened at Bohemia in 1745 or 1746. His zealous endeavor to train up young men for the Society has been considered by some as the first by

[1] Fr. Peter Atwood, according to Father George Hunter, died December 25th, 1736; Oliver and Foley say, perhaps more correctly, in 1734. He came to Maryland in 1711, and labored many years and at the time of his death at Newtown, was the Superior of the Mission. He was a native of Worcestershire, son of George Atwood, Esquire, of Beverie, near Worcester, and his wife, Winefrid Petre; born Oct. 18, 1682; made his humanities at St. Omer's; entered the Society Sept. 7, 1793-4, and was professed of the four vows Feby. 2, 1721.

[2] Fr. John Bennet, *alias* or *vere* Gosling, a native of London, was born March 17, 1692; entered the Society September 7, 1710, and was professed of the four vows November 2, 1728. He served the Maryland Mission for some years about 1724-28, and was also missioner at Lytham, County Lancaster, about 1750, and died at Highfield, near Wigan, April 2, 1751 (O. S.) aet. 59.—*Foley.*

[3] From the old papers and catalogues I can not fill up the gap between the death of Fr. Hodgson, and the coming of Fr. Poulton. Frs. Bennet, Floyd, Gerard, Whitegrave, Fleetwood, Quin, Case, Leckonby, Philips, Reynolds, Whetenhall, Livers, Farrar, Richard Molineux, are mentioned in the catalogue, and no residence is given.

Ours in Maryland, but other schools had been carried on. Fr. Poulton as Superior of the Mission could command the services of his subjects. The first pupils that came to Bohemia were Benedict Neale, Edward Neale, John Carroll, James Heath. From some scraps taken from an old diary I find these items: "Feb. 17, 1745–46—Peter Lopez to son's board. — May 20, Daniel Carroll to son's board. — June 24, Edward Neale, board of two sons,—1748, Apr. 22,—Daniel Carroll, 2nd time son John came. — July 8, Jacky Carroll went to Marlborough.—Aug. 5, Robt. Brent,—Aug. 20, Bennet Neal and Archibald Richard.—N. B. All that learn Latin, 40£;—the rest at 30lb as by agreement this day." Such the records of Bohemia Classical School. Jacky Carroll was afterwards to tarry at Bohemia as the first Archbishop of Baltimore. Mr. Johnston says there is some reason to believe that the Archbishop's cousin, Charles Carroll of Carrollton, was a pupil there at the same time. "This school," says the above-mentioned writer, "was the only one in the colony under the control of the Jesuits or any other order of the Catholic Church; consequently it was patronized by many of the leading Catholic families in the colony, who sent their sons there to receive the rudiments of their education, after which they were sent to St. Omer's, in French Flanders, to finish it. This was the case with John and Charles Carroll, both of whom afterwards took such a prominent part in the history of the state. It is impossible, owing to the loss of a portion of the records of the Mission, to ascertain how long the school continued to exist. Though it is considered to have been the germ from which Georgetown College grew, it seems probable that it was discontinued before the college was organized. Every vestige of the school-house has long since disappeared, but it is well known that it stood in the lawn, a few feet south of the manse, and that the bricks of which its walls were composed were used in the walls of the dwelling-house, which was built about 1825."

A writer in the "Catholic Herald" of Philadelphia, March 6, 1843, has the following: "You have, no doubt, seen in

the life of Archbishop Carroll, recently published, that he was early sent to the school at Bohemia Manor. I have just made a visit (shall I call it a pilgrimage?) to this spot consecrated by the juvenile studies of the Patriarch of the American Church, and was much gratified by the view of the very chair, in which the embryo Archbishop plodded over Sallust and Virgil. There is here, at present, no school, but a very neat church and large parsonage house. The church is of brick, surmounted with a spire, at the top of which shines a cross, brought to this country from England, by the band of Jesuit missionaries."

Fr. Poulton[1] died Jan. 23, 1749, at Bohemia, says Fr. George Hunter, and Fr. Bennet Neale makes the same statement. The old catalogue puts his death at Newtown.

Frs. John Kingdon and Joseph Greaton.

Father Poulton must have had other Fathers to help in his arduous labors; however, I find nothing to show who the assistants were, until 1748 when Fr. Kingdon is mentioned. He came to Maryland in 1747; probably he was at Bohemia from 1748 to 1750; we know that he became the successor of Fr. Poulton in 1749. The school continued to flourish; but I presume the teachers were seculars.

I find by our catalogue that Fr. Kingdon returned to England in 1757; he came back to America in 1759 with Fr. George Hunter; after laboring two years, he departed this life at St. Thomas', Maryland, July 7, 1761, and he is buried by the side of Frs. Frederick or Ferdinand Leonard and George Hunter. Our missions are hard even now; what must they have been a hundred and forty years ago? And can we say too much in praise of those Fathers who in

[1] Fr. Thomas Poulton, *alias* Underhill, Brook, Oswald, Thomas, son of Ferdinand Poulton, of Desborough, Esquire, and brother of Fathers Giles and Henry Poulton; a native of Northamptonshire, born May 8, 1697; made his humanity studies at St. Omer's College; entered the Society in December 1716, and was professed of the four vows in Rome, February 2, 1734. In 1730, he was prefect at St. Omer's; in 1738, was sent to the Maryland Mission and died Superior of it Jan'y 13-23, 1749.—*Foley.*

season and out of season, through evil and good report, worked earnestly and zealously to preserve the faith in these parts of the vineyard? They had sacrificed everything and suffered all things for our Lord, and have received their reward. We must not withhold our gratitude. The things our Province is able to accomplish; the means by which our novitiate and scholasticate have been, and are kept open, are considerably due to these men of the last century. Had they flinched from duty, abandoned their trust, or been recreant to their Order amid the dark days of the suppression, the faith would have died out in the United States, and the opening of the nineteenth century found no Catholics; the Society's labors might have been summed up in one word — failure. Father Kingdon [1] was one of these workers so deserving of our praise.

Father Joseph or Josiah Greaton is said to have succeeded Fr. Kingdon in 1750; it may have been that the latter was a year or two more at Bohemia. Oliver calls Fr. Greaton the Apostle of Pennsylvania, as he had toiled in that state for nearly twenty years before going to Bohemia. He was the founder of Catholicity in Philadelphia; at first his congregation numbered eleven persons, says Mr. Westcott. St. Joseph's Church together with the residence in Willing's Alley was built by Fr. Greaton, in 1733. "So little of that freedom of conscience," says a writer, [2] "for the enjoyment of which Penn and his companions had left the English coasts, was allowed in Philadelphia at that time, that Fr. Greaton was accustomed to assume the garb of a Quaker, whenever he visited the city." After he took up his residence there he soon gained the confidence of all. The labors, however, of this Father in Philadelphia have been so well told already in the LETTERS, that I must follow him to a new field of apostolic work, transcribing beforehand, a

[1] Father John Kingdon, born in Somersetshire, July 29, 1716; entered the Society September 7, 1735; and was professed of the four vows February 2, 1753. After serving the Missions in the College of the Holy Apostles, was sent to Maryland in 1759, and died there July 7, 1761, aet. 45.—*Foley.*

[2] WOODSTOCK LETTERS, Vol. 2, No. 1.

few remarks of Archbishop Carroll: "About the year 1730, or rather later, Fr. Greaton, a Jesuit (for none but Jesuits had yet ventured into the English colonies), went from Maryland to Philadelphia, and laid the foundations of that congregation, now so flourishing; he lived there till the year 1750, long before which he had succeeded in building the old chapel, which is still contiguous to the presbytery of that town, and in assembling a numerous congregation which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in 1748." [1]

Father Greaton had been in Maryland and Pennsylvania twenty-four years: "worn out with labor," says Oliver, "in that vineyard," he passed away August 19, 1753. His stay in Bohemia must have been more trying than that in Philadelphia, as all know who have any experience of our country missions which, are, no doubt, suited to develop on occasions as much virtue, true manhood, and often heroism, as any Zambesi or Rocky Mountains, on the map of the world. Fr. John Lewis was with Fr. Greaton in his last moments, and performed the funeral service over his remains; perhaps, other Fathers residing at the Manor, though I know not their names, stood around his dying bed and helped to consign his body to the grave.

Fr. Greaton was born in London, February 2, 1679; entered the Society July 5, 1708; was professed of the four vows August 4, 1719. He was sent to Maryland, as said in our archives, in 1721. In his will he devises all his worldly goods to his friend Robert Harding, of Philadelphia, "Gentleman;" in case of the death of Robert Harding before himself, to Robert Digges of Prince George's County, Maryland, the executor to be Harding or Digges. The will was probated in August, 1753.

[1] Woodstock Letters, 1880.

PENNSYLVANIA.

St. Joseph's, Philadelphia, 1885.

Reverend Dear Father,

P. C.

On the evening of the 12th of June, 1885, took place at St. Joseph's Church, Philadelphia, the eleventh annual celebration of the Sodality of the Sacred Heart of Jesus attached to that venerable church. It was a beautiful and fitting close to the solemn *Triduo* of the Sacred Heart given there under the direction of Fr. Morgan, of Woodstock College, Md., and the sermon he delivered on the occasion was replete with solid and practical suggestions to devout souls, animating them to increased fervor in the love and service of the divine Heart. A procession of white-robed children chanting their sweet hymns and bearing their votive flowers to the Sacred Heart altar, was a fair and touching feature in the services; and after the reception of new members into the Sodality and the reading of the Act of Consecration to the Sacred Heart, the Benediction of the Most Blessed Sacrament was given by the spiritual Director of the Sodality and the pastor of St. Joseph's, Fr. Joseph M. Ardia. Fr. Ardia was assisted by Fr. Aloysius Romano, and Fr. James Bric, Fr. J. A. Morgan, and Fr. P. Duddy.

On the 8th of March, 1884,—more than a decade of years ago,—this first Sodality of the Sacred Heart of Jesus in Philadelphia, was established in St. Joseph's Church by the Very Rev. Joseph E. Keller, the then Provincial in Maryland, and now, at Fiesole, as the Assistant for the English and American Provinces. "Whilst the great mass of the faithful," says the Manual of the Sacred Heart Sodality, "honor and worship the Heart of Jesus according to the degree of grace given to each, and as each one's time and occupation permit, there are many who feel drawn to a closer union with it, and whose condition in life gives them more

leisure to perform special acts of devotion in its honor. These may, then, form themselves into a special Sodality, and thus, besides increasing one another's fervor by emulation and mutual good example, render their acts of homage and love more precious and more efficacious, by the union which a Sodality produces of the devotions, the fervor, the acts of piety and zeal of all its members."

That these ends of its institution have been satisfactorily accomplished, may be recognized, in a measure, by the good fruits which St. Joseph's Sodality has manifestly brought forth in our midst, — but the number, extent, and priceless value of its graces and blessings will never be fully known until that hour when they shall be revealed to the world by Him, the Redeemer of men, whose promise has come down to us by the lips of one of His own chosen virgins like a strain of celestial music,—"*Persons who propagate this devotion shall have their names inscribed on My Heart never to be effaced from it.*"

St. Joseph's Sodality of the Sacred Heart has been the nucleus of all other Sodalities of the Sacred Heart throughout the Archdiocese of Philadelphia, if not, indeed, throughout the entire state of Pennsylvania. It was the blessed leaven of the Gospel hid in a portion of the meal until the whole was leavened. Or, like the grain of mustard-seed mentioned in the same Gospel, this little Confraternity of divine Love has grown into a mighty tree, extending its branches to the uttermost parts of the great metropolis, and inviting all the lovers of the Sacred Heart, like the birds of the air, to come and dwell in its branches.

A. M. D. G.

A SKETCH OF ST. MARY'S CITY,

THE ANCIENT CAPITAL OF MARYLAND.

The final resting-place chosen by Leonard and George Calvert, brothers of Lord Baltimore, and the the two "hundred gentlemen adventurers and their servants" who sailed from England, in 1633, in the Dove and Ark, was the little Indian village, known in Maryland history as St. Mary's City. The fact that this ill-fated town [1] has almost entirely disappeared has long afforded writers a theme for much beautiful and pathetic description. At present scarcely "a stone is left upon a stone" to remind the visitor that it once existed. A few scattered bricks, and a vault, the very names of whose occupants are unknown, are its only relics now.

St. Mary's City was selected as the head-quarters of our missionaries. The *wigwam* of an Indian chief was converted into a place of worship, and thus the poor hut of a savage became the first chapel in Maryland. "As this humble shelter" writes Mr. Bernard Campbell, "must have been too small to admit the colonists, it is most probable divine worship was performed in the open air. How interesting must have been the spectacle presented on the first Sunday after the landing, when the venerable priest (Father Andrew White) assisted by his fellow missionaries, celebrated the Holy Sacrifice of Mass, with all the pomp and splendor which the humble means of the colonists enabled them to impart to the August Rite. Their Church was the great temple of nature; the beautiful river of St. Mary spread her broad and mirror-like bosom at their feet; around them were the deep forests, which under the gentle influence of spring, had now begun to form the leafy canopy that sheltered our infant church." The idea of Lord Baltimore in sending Jesuits to Maryland was to afford the colonists

[1] "St. Mary's never had more than sixty houses, but the settlers call *town* any place where as many houses are as individuals required to make a riot; that is twenty." Rec. Eng. Prov. Series vii.

all the succors and advantages of religion. He thought also of the poor savages who sat in the shades of unbelief. But, no doubt, he gave them only a secondary thought. But the missionaries could hardly be expected to confine their ardent zeal to the little band of settlers at St. Mary's, while the woods around them were dark with the night and gloom of souls who lived in ignorance of all great Christian truths, to whom the clear vision of the Light of the World had never appeared. We know that almost immediately after the landing of the passengers of the Dove and Ark, Father Altham began his work of evangelizing the Indians. Father White after describing the celebration of the First Mass on St. Clement's Island thus writes :—"Now when the Governor had understood that many princes were subject to the Emperor of Pascatawaye, he determined to visit him, in order that, after explaining the reason of our voyage, and gaining his good will, he might secure an easier access to the others. Accordingly, taking along with our pinnace another, which he had procured in Virginia, and leaving the ship (the Ark) at anchor, he sailed round and landed on the southern side of the river. And when he had learned that the savages had fled inland, we went on to a city which takes its name from the river, being also called Potomac. There the young king's uncle, named Archihu, was his guardian and acted as regent in the kingdom ; a sober discreet man. He willingly listened to Father Altham, who had been selected to accompany the Governor, for I was still kept with the ship's cargo. And when the Father explained, as far as he could, through the intrepreter Henry Fleet, the errors of the heathen, he would ever and anon acknowledge his own ; and when he was informed that we had come thither, not to make war, but out of good will towards them, in order to extend civilization and instruction to his ignorant race, and show them the way to heaven and at the same time with the intention of communicating to them the advantages of commerce with distant countries, he gave us to understand that he was pleased at our coming. The interpreter was one of the Protestants of Virginia, and so, as the

Father could not stop for further discourse at the time, he promised that he would return before long. 'That is just what I wish,' said Archihu, 'we will eat at the same table; my followers too shall go to hunt for you, and we shall have all things in common.'"

In the beginning our missionaries were obliged to reside at St. Mary's City, and not among the Indians as some of them desired. From their head-quarters, however, they sallied forth, from time to time, in order to convert the savages. Love and esteem for the lives of the priests seem to have been the motive which urged the rulers of St. Mary's not to allow them to remain for any long period among the Indians. The Annual Letters for 1637–8, say: "Though the authorities of this colony have not yet allowed us to dwell among the savages, on account both of the prevailing sickness and of the hostile disposition shown by the barbarians towards the English, to the extent of murdering a man from this colony who had gone amongst them for the sake of trade, and also of entering into a conspiracy against our whole nation; still we hope that one of us will shortly secure a station among the barbarians. Meanwhile, we devote ourselves more zealously to the English; and, since there are Protestants as well as Catholics in the colony, we have labored for both, and God has blessed our labors. For among the Protestants nearly all who came from England in 1638, and many others, have been converted to the faith."

Great piety, fervor, and peace soon reigned among the inhabitants of St. Mary's. Many of the leading gentlemen there made the Spiritual Exercises according to the method of St. Ignatius, and became exemplary Catholics. "As for the Catholics," say the Annual Letters for 1639, "the attendance on the Sacraments here is so large, that it is not greater among the faithful in Europe, in proportion to their numbers. The most ignorant have been catechized, and catechetical lectures have been delivered to the more advanced every Sunday; on feast days they have been very rarely left without a sermon. The sick and the dying, who were numerous this year and dwelt far apart, have been as-

sisted in every way, so that not a single person has died without the Sacraments. We have buried very many, but we have baptized a greater number."

The early government of Lord Baltimore's colony was patriarchal, and all the settlers lived something after the manner of the chosen people of old. It was not until their numbers had considerably increased that they thought of framing a code of laws and establishing a political constitution. In 1635, was convened the first popular assembly of Maryland, consisting of the whole body of "ffreemen," by which various regulations were framed for the maintenance of good order in the Province. Two years later on, the second assembly of Maryland was convoked. To this council the Jesuit missionaries, Fathers White, Copley and Altham were summoned. The third assembly was held in 1639, and was rendered memorable by the introduction of a representative body into the provincial constitution.

The infant colony of Maryland found itself surrounded on all sides by evils and dangers. The principal part of Lord Baltimore's followers, as Catholics, could hope for no help, no protection, no friendship from their Protestant parent-country. They might well be thankful, indeed, to the rulers of that kingdom for being permitted to forsake, without stripes and blows, their ancestral homes and hearths, and their rich and broad domains. Their next-door neighbors, the Virginians, watched them with an eye of envy and hatred. The Indians who surrounded them in the beginning, for the most part, were friendly towards them; but how long could they rely on the fickle friendship of those red warriors whose "axe," as one of their chiefs truly said, "was always in their hands?"

It is a fact of history, admitted even by Protestant writers, that the Catholic founders of Maryland treated the Indians in the most humane and Christian-like manner. "Governor Calvert," says Kilty, "made a free and fair purchase of the natives with articles suited to their state of life, and brought from England for that purpose. The prudence and justice which dictated this policy in preference to the forcible in-

trusion which had marked the commencement of the first Southern plantation, appeared to have governed the subsequent proceedings of the Proprietary and his Officers for extending their limits of possession." Still the redmen, sometimes stirred up by jealousy, at other times excited by the deceitful words of desperate plotters, who hated to see the Catholic colony flourishing like a garden, made deadly onslaughts upon the "pale-faced" inhabitants of St. Mary's City.

In 1641, the Indians grew extremely hostile to all who were not of their race. The warwhoop of the fierce Susquehannoughs could be heard almost within a bow-shot of the little Capital of the Maryland settlement. Their light steps could be heard by attentive ears in all the encircling woods. At dusk, too, their bark canoes could be seen by watchful eyes gliding silently among the tall reeds on the banks of the St. Mary's River. Often the flight of a frighted duck, or the cry of a heron, was the only signal given that the Indian foe was near. We cannot easily picture to ourselves the disturbed condition of life led by the peaceful and virtuous followers of Lord Baltimore during these days. They rested, if rest they could under such circumstances, with their defensive weapons at their pillows. Our missionaries, who had their headquarters at St. Mary's City, shared in all the trials and hardships of the period. For a time, as they were mere prisoners, and could not accomplish the sublime end for which they had come, they thought of removing from the Capital to some place of more security, and in which, or from which, they could carry on their apostolic labors. "Even the devoted and fearless missionaries," says a Protestant writer, "began seriously to think of abandoning their station, and establishing themselves at Potupaco, which was less exposed to the ravages of the cruel and warlike Susquehannough tribe."

About 1644, one year before the arrest of White and Fisher, St. Mary's City was endangered by the rebellion of the pirate Ingle and the desperado Claiborne. The infamous histories of both these bad men are too well known to need

a recital here. We allude to them at present as being the probable cause of the removal of our Fathers from the Capital to St. Inigoes. In the above year, when Claiborne took St. Mary's City by force, the missionaries were immediately obliged to fly for safety. It has been stated that they then retired to St. Inigoes. This was a part of the property taken possession of by our Fathers on their first landing with the pilgrims in Maryland.

After some time Claiborne was expelled from St. Mary's City, but he and his Puritan party again succeeded, in 1652, in becoming masters of it. It is not our intention to depict the battles fought between the contending parties from that time to the beginning of 1658, when the Lord Proprietary was once more reinstated in his lawful rights and authority. But as many of the facts that help to form the history of that period will throw some light upon the story of our missionaries, we shall glance at them in passing.

After the defeat of Governor Stone, in 1655, the Puritans took many distinguished prisoners to Annapolis. Among these were Governor Stone himself, Colonel Price, Captain Gerard, Captain Lewis, Captain Kendall, Captain Guither, Major Chandler and all the rest of the councillors, officers, and soldiers of Lord Baltimore. Among the commanders and soldiers who fought with Governor Stone, we are told, were many *papists*. From these was taken all their "consecrated ware." The "consecrated ware" consisted of "Pictures, Crucifixes, and rows of Beads, with great stores of Reliques." Historians tell us that the Puritans of Providence, now Annapolis, several days after the fight on the Severn, put to death, in cold blood, four of Governor Stone's men. These were William Eltonhead, one of the council, Captain William Lewis, John Legatt and John Pedro. Persecution again raised its "red right hand" in Maryland. The Catholics were prohibited from voting, and it was "enacted and declared, that none who profess and exercise the Popish (commonly called the Roman Catholic) religion, can be protected in this province, by the laws of *England* formerly established, and yet un-repealed: nor by the commonwealth

of England, etc.: but to be restrained from the exercise thereof." Liberty was granted to all "provided" it "be not extended to Popery or prelacy."

The Puritans sacked and plundered our Fathers' Residences at Portobacco and St. Inigoes. The following is the Annual Letter for 1656: "In Maryland, during the last year, our Fathers have passed safely through grievous dangers, and have had to contend with great difficulties and trials, as well from enemies as from our own people. The English who inhabit Virginia had made an attack on the colonists of Maryland, although their own countrymen, and having guaranteed their lives on certain conditions they carried off the Governor of Maryland, with many other prisoners. Their promise was, however, treacherously violated and four of the captives, of whom three were Catholics, were shot dead. Rushing into our houses they cried out death to the impostors as they called us, determined on a merciless slaughter of all who should be caught. But the Fathers, under the protection of God, passed in a boat before their very faces, unrecognized by them. After which their books, furniture, and whatever else was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, and with great peril of their lives, they were secretly carried into Virginia, where they now are suffering from the greatest want of necessaries, and can find no means of support. They live in a mean hut, low and confined, not much unlike a cistern, or even that tomb in which the great defender of the Faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience is added, that whatever comfort or aid under the name of stipend was this year destined for them from pious persons in England has been lost, the ship in which it was carried being intercepted. But nothing distresses them more than that there is not a sufficient supply of wine to enable them to offer up the Holy Sacrifice. They have no servant either for domestic use, or for directing their way through unknown and suspected places, or even to row and steer the boat when needed. Often over spacious and vast

rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no pilot directing his course than divine Providence."

In 1688, the Orange Revolution swept over England. James was dethroned, and William and Mary took his place. The hopes of the Catholics were dashed to the ground, and these saw with dismay a new reign of terror inaugurated. Catholic schools and chapels were everywhere closed, and priests and schoolmasters proscribed and banned. The next year, 1689, the English Revolution extended to America.

It does not enter into the scope of this article to tell how the Puritans took forcible possession of St. Mary's City. A full account of this sad event may be found in any history of Maryland. Suffice it to say, that the venerated Catholic settlement was for a time in the hands of the bigoted "Committee of Safety," and that this body passed over the government to Governor Copley. The first act passed by the Assembly convened by this gentlemen was one recognizing the title of William and Mary. "The next was an act making the Church of England the established church of the province, and thus putting an end to that equality in religion which had hitherto been Maryland's honor. It provided for the division of the ten counties into thirty-one parishes, and imposed a tax of forty pounds of tobacco upon each taxable person, as a fund for the building of (Protestant) churches and the support of the (Protestant) clergy." Governor Copley died on the 12th of September, 1693, and Sir Thomas Lawrence, his former Secretary, assumed the government *ad interim* as president until a new Governor should arrive.

A new Governor soon arrived in the person of Francis Nicholson, well known in the histories of New York and Virginia. It is supposed by some that Nicholson was at one time a Catholic. I found, in "The Documentary History of New York," the following sworn testimony to that effect:—

Affidavits Against Nicholson.

The depositions of Nicholas Brown Aged Twenty three Years, the said Deponent declares that he being in the Service of Y^e^ late King Anno One thousand six hundred Eighty Six some time in July and August, did see Frances Y^e^ late lieu^t^ Governor of Y^e^ fort at New York severall times in Y^e^ Masse, but especially two times in Y^e^ Kings tent at Hunsloheath in old ingland, being there to Exercise his devotions, & did Y^e^ same upon his Knees before the Alter in the papist Chappel, where the Mass was said, that himself, this deponent is ready to Confirm and declare upon Oath in testimony of the truth & have hereunto Set my hand, In New York this 12th day of Septem^r^ Anno 1689.

Nicholas Brown.

Signed

1689 the 13th 7^ber^ in New York
Then appeared before me Nich^ls^ Brown & sworn before me the aforesaid to be the truth.

Signed G. Beekman, Justice.

"Soon after his arrival," writes Scharf, "Governor Nicholson convened the Assembly to meet on the 21st of September, not in St. Mary's but at Anne Arundel town, afterwards called Annapolis. This choice foreshadowed the doom of the former city, the cradle of the province; and at this session the removal of the seat of government was decided upon. The reasons alleged for the change were not without weight; but it is probable that the true motives were to be found in the fact that St. Mary's was especially a Catholic settlement, was, beyond other towns, devoted to the proprietary government, and was closely connected with all those ties and associations which it was the policy of the new government to break up. Great was the consternation at St. Mary's at a change which brought her certain ruin, and a pathetic appeal was made to the Assembly to reconsider their action. Pathos and humility were but thrown

away on the Lower House, the coarse and almost brutal scorn of whose reply shows the acrimony of the dominant party. Remonstrance and appeal were all in vain. The ancient city was stripped of her privileges, of everything that gave her life, and she was left to waste and perish from the earth. Her population departed, her houses fell to ruins, and nothing is now left of her but a name and a memory."

It was in the year 1694, that the seat of government was moved from St. Mary's to Annapolis.

We shall now say a few words on a subject of great importance—the care with which the missionaries kept aloof from all politics.

The colonists of St. Mary's, as we have already said, found themselves surrounded on all sides by evils and dangers. It is not strange then that they wished to gather into their councils all the learning, wisdom, experience, and virtue of their glorious little band. It is not strange that in their earliest documents we find them inviting Fathers White, Copley, and Altham to meet at their council-board. Independently of their virtue and long training in the famous schools of Europe; independently of their experience in England as missionaries, as the intimate friends of persecuted nobles — independently of all these, I say, White, Copley, and Altham, by their natural abilities, their inherent wisdom, their energy and devotedness to what they considered a just cause, were the very men to rule sagely in the councils of a young colony,—of a colony born of persecution, and to be nurtured in the midst of trials and dangers. But if it were not strange to find St. Mary's Founders — Fenwick, Cornwallis, Bretton — anxious to have the Jesuits seated at the council-board with them, neither is it strange to find the Fathers absenting themselves from the national assemblies as frequently as possible. White, Copley, and Altham sometimes pleaded sickness as a motive for not mingling in the councils of the land. They sometimes urged their spiritual duties, as attending to the sick, or visiting the Indians in their towns, for not attending the meetings of the assembly.

They gave a hundred and one excuses for not assuming the right and place of temporal rulers in the colony. The fact is, they did not wish to mix, or interfere, in the dangerous affairs of state. They had enough to do to attend to the spiritual wants of the colonists and to the wide-scattered Indians who longed to see the black-robe chiefs among them, without troubling themselves with the whirlpool of politics. Protestant authors are fond of talking about the intrigues and ambition of the Jesuits,—we would ask them, were the early Jesuits of Maryland desirous of power, were they fond of sitting in the councils of the great? If the Jesuits had been ambitious, if they had longed to sway the destinies of a young colony, instead of being the servants of the ignorant, the lowly, the savage, their names would be written in capital letters in every page of the early secular annals of Maryland. But this we say with pride, and gratitude to God, is not the case. The importance of the following short, but eloquent entry, taken from the "Archives of Maryland" must not be underrated: "Thomas Copley, Esquire, and Andrew White, and John Altham, gentlemen, were summoned on the 26th of January, 1637.—And Robert Clerke made answere for them *that they desired to be excused from giving a voice in the Assembly* and was admitted."

CALIFORNIA.

SANTA CLARA COLLEGE,
SANTA CLARA, 15th July 1885.

REV. FATHER,
P. C.

I am sure that you will be glad to hear something about our college and church at Santa Clara. The average number of boarders has been about 165; and their conduct was, indeed, satisfactory. With regard to the piety of our boys, we have reason to be well pleased. The Sacraments have been often used, and the sodalities, well attended. The yearly retreat was made, not only by all the Catholics, but also by every Protestant but two, and even by one Jew; and the devotion shown was as great as could be expected from so large a number of youths. Two Protestants received holy Baptism during the year, and two more are still under instruction.

If we wish to make our boys happy and contented, the playground must be carefully attended to; nay more, if we would have them virtuous, we must provide them with plenty of good honest amusement. And, conversely, if we find them entering with spirit into their games, we may be sure that they are happy and contented, and we have good ground for believing that they are also virtuous. In these matters, we have no cause to complain. The base-ball nines of the college have been decidely above the mark. The Occidentals, the first nine of the second division, is remarkable, for the steady play of its members. The first nine of the college has an envied reputation. Their play is certainly excellent.

A feature of the past session was the revival of the Santa Clara College cadets. These now number about 80 members in two companies, company A, belonging to the first division, and company B, to the second division. Each

company has its officers, elected by the boys from amongst themselves; while the whole corps is under the command of Captain Cash, late of the U. S. army, and a graduate of West Point. Their drill, but especially that of company B, is pronounced excellent; and wherever they go, they receive warm applause. Capt. Cash speaks of them in the highest terms, saying, that he never had a body of men under him so quick to learn, and upon whom he could place such reliance for the perfect execution of their manœuvres in public. There were during the year, two exhibition drills; one upon the president's feast day, and the other upon commencement day, for a sword of honor, and a gold medal, respectively. In both cases company B was successful. The judges, officers of the National Guard of California, and, with but one exception, Protestants, and, moreover, practically strangers to the college, were highly pleased with the smartness and military bearing of the boys, and in their award, gave the winning company, on the first occasion, 90 per cent. and on the second, 95 per cent. out of a possible 100 marks.

Coming now to more serious matters, let us see what is being done in the way of studies.

The studies of the college are well up to the mark. Although the degrees of Bachelor of science may, according to the rules of the college, be taken by those who have completed the first year of natural science, and the second class of mathematics; nevertheless, as a matter of fact, a large number of the graduates finish the whole course, both of natural philosophy and of mathematics, before presenting themselves for examination. With regard to mental philosophy, our course as far as I can learn, compares very favorably with that of other colleges of the Society in America. The philosophy of St. Thomas is strictly followed, and, we use, as far as possible, the method of the schools. We have at present no text book; but Fr. Liberatore's work is the basis of the professor's lectures, which he dictates to the class. At the last commencement, the exercises were altogether in the hands of the class; and the essays, though long and

serious were listened to with attention, and, I think I may say, pleasure, by a large audience. The following was the programme:—

Essay—What philosophy is identical with Wisdom?
" —Human Testimony, a source of Truth.
Poem—St. Catherine, Patroness of Philosophy.
Essay—Whence comes our Idea of God?
" —Creatures, a Ladder to the Creator.

Not only did the Archbishop, who was present, express his satisfaction with the exercises, in his address to the graduates; but he also took occasion next day, at the exhibition of the Convent of Notre Dame, to refer to our Commencement in terms of the highest praise; and the daily papers, both of San Jose and San Francisco, were warm in their admiration both of the matter of our essays, and of the style in which they were delivered.

So much for the college. You perhaps know that we have also care of the parish of Santa Clara, as well as of two outlying missions. In this field also good work is being done. The Sunday-School and various Sodalities are in a most flourishing condition. The childrens' Mass at 8 o'clock on Sundays is popular with people of all ages. At this hour the church is crowded, and consequently at this Mass 10 minute sermons have been introduced. A splendid *esprit de corps* reigns and the people seem really proud of their parish. The confessions and communions are increasing considerably in number, as well as the attendance at the daily Masses. A choir of boys has been organized, and here in one of the oldest settlements of Northern California, the Gregorian music of the church is fairly rendered; and I think I do not err when I say that this is, as yet, the only place on the Pacific coast where it is heard.

Towards the end of last December, Father Bouchard gave a mission in the church, and the results answered every expectation. The weather was truly pitiless; the rain came down in torrents, yet the services were always thronged with people who came, even from a great distance, from the whole country round. The number of confessions and com-

mmunions could not have been less than six or seven hundred; and at the close of the mission the Sodality of the Blessed Virgin for men and women was erected in the parish. The sodality for men numbers now some seventy active members, of whom quite a large proportion are young men. That for women has about one hundred; truly a large number in a parish so small and so scattered as that of Santa Clara. In consequence of all this the congregation has become too large for the old mission church, which is the parish-church of Santa Clara. Moreover the church itself was by no means safe. The adobe walls, though thick, were far from solid, and the ceiling was in danger of falling. The building, too, though long, was narrow and low, and therefore was by no means healthy. It was therefore resolved to improve it. The plan followed is as follows. Some years ago, in order to check decay, it had been found necessary to encase the whole structure in wood. The roof of the wooden exterior was some twelve feet higher than that of the interior adobe building, and as the walls of the latter were six feet thick, the former was therefore more than twelve feet wider. It was therefore resolved to move the adobe walls from the interior of the wooden building, and to finish the latter in perfect imitation of the old church, retaining all the old ornaments, the rude pulpit, the roughly frescoed ceiling, and the ancient Mexican altars, which were packed hither on mule-back so many years ago, so that interiorly the new church might be a facsimile of the old with the exception only of the increased height and width. This work is now in progress, and there is no doubt that when it is finished, the result will be found most beneficial to all.

HENRY WOODS, S. J.

CHAPLAINS DURING THE CIVIL WAR OF 1861.

One of the most interesting and edifying chapters in the history of our Society in this country could be written about our Army Chaplains. We know that the Jesuit Fathers who came to New York with Governor Dongan acted as chaplains to the royal troops stationed at Fort William, and that at least one of them, "the priest John Smith" had a most varied and romantic career. During the Revolutionary struggle Father Robert Molyneux performed most of the duties of a chaplain among the French and Irish soldiers of the Continental Army stationed in, and around Philadelphia. I do not at present remember that any of our Fathers were engaged as chaplains in the war of 1812, but most of us are aware of the fact that Father John Mc Elroy and Father Anthony Rey were appointed by President Polk to accompany General Taylor's army during the Mexican War.

When the great Civil War broke out, in 1861, many applications were made to the Superiors of the Society for Fathers to attend, as chaplains, to the needs of the Catholic soldiers. Scarcity of subjects rendered it impossible for Provincials to grant the request in every instance. The Superior of New York could spare but five Fathers. These he sent to the gap of danger with God's blessing on their heads. The five sent were Fathers O'Reilly, Ouellet, Nash, Tissot, and a Father of the German Province. The Government at first commissioned the chaplains as Captains of Cavalry, to whose pay, emoluments, privileges, and honors they were entitled. Later on the question arose whether the office should be suppressed or not. The question arose on account of the class of men who served as Protestant chaplains. After some serious debates it was agreed upon

that the grade should be suppressed, and a monthly salary paid them.

Our Fathers, as chaplains, soon began to lead lives far different, at least exteriorly, from those which they led in the quiet shelter of our college-walls and pastoral residences. One of them, with the corps to which he was attached, made an irregular course through the country from New York to Key West, and from the Atlantic to Texas. This same Father, with his corps, was in fifty-two engagements—of course these were not all pitched battles. But counting skirmishes, bombardments of Forts, surprises, and regular battles, he was in *fifty-two engagements.* During these marches and conflicts many officers and men were received into the Church. Of all the Protestants who died of sickness, or wounds, *only two* refused to embrace the Catholic Faith. In response to dying soldiers' calls the Father, accompanied by a squadron of cavalry for his protection, often passed from camp to camp, from division to division, to baptize Protestants and prepare Catholics for death.

"Why, is it, Father," asked General Arnold, one day, "that Protestants, slighting their ministers, send for you beyond the limits of their camp—and there is no instance of a Catholic sending for a minister?" The greatest consideration was shown to the Father by the Protestants, officers and men—every confidence was placed in him, every facility of attending to the spiritual wants of all who might apply to him, was constantly afforded him. Thus, an exclusively Protestant regiment who had exceptionally good quarters, offered to turn over to the Father for a chapel their quarters, and live in the open air themselves. The Commander of the corps, noticing the generosity of the regiment, sent a *detail* of carpenters with planks and nails from the Fort to build an altar, and form seats. The snug little building was, however, used but once—it was large enough to accommodate only the officers. This same Department Commander cursed in the chaplain's presence on an occasion of great provocation. In the evening he sent an orderly requesting the Father's presence at his quarters. On the priest's arri-

val he said: "Father, I sent for you that I might apologize for my profane language in your presence to-day. I do this because you are a priest,—I would not do it to a minister."

Passing through a city chiefly Catholic, and whose pastor was absent, the inhabitants sent a petition to the General asking that the Catholic Chaplain be allowed to remain with them for some time. The Commander answered that he had but one priest in the corps, and his services were absolutely required for the soldiers. Again, Fr. Kuninecq, a priest of Key West, was dying of yellow fever, and sent for the Father to come and prepare him for death. This same General positively refused to allow the Father to go—saying; "I am not responsible for any but soldiers. If the Father goes to Key West, to attend the priest, he may himself die—and then what will become of my soldiers? No the Father cannot be allowed to go."

The greatest charity was shown to each other on the field of battle by the wounded soldiers. Thus the Father passing amongst the wounded, would come across a soldier whose leg had been shot off—"Hurry, Father," he would say, "over in this direction, you will find some worse than I am. They need your immediate care, you will find me on your return." Again—"Father, a Protestant is dying over there—hurry to him—you will find me on your return." Catholic families living at an inconvenient distance from their priest's residence, brought their unbaptized babes to the camp that they might receive their first sacrament from the Catholic Chaplain. Whilst the army was moving along the shores of the Gulf of Mexico, the marines and sailors of the fleet were kindly allowed every facility to land and visit the Father. The poor fellows profited by it in great numbers. Seeing the accommodations of the Chaplain, these noble hearted men of the Navy gave a surprise to the Father, one day, by landing in great numbers and arranging quarters for him after their own manner.

All had to be left in a few days, as the army moved away to another point. Flag Officer Madigan, a Catholic, did all he could for the Chaplain and for the marines. So courteous

were the officers of the army to the Father, that they invited him to two of their councils of war. Thus he could leave camp, and pass the lines without difficulty at any time. Our Father, ever with his corps in sight of the enemy, spent the first twelve months of his military life, without seeing a priest. No Easter duty! At length a gun-boat was left at his disposal by the Navy Commander, and he went five hundred miles, the nearest point within our lines where a priest could be found. It was a God-send for both. This poor priest had been seven months without having an opportunity to go to confession. The gunboat had some delay, and whilst arranging matters, the Father gave a Triduum to the people. On returning to the army, the Father found that a battle had been fought, and many killed during his absence! Thus, during these long and severe marches, much hardship was met with. During three years the Father never slept in a house, winter or summer—never had a day's furlough, never a day's rest. Always and ever in the field. Yet he was never sick. The drummer-boy whilst serving Mass, was shot through the heart and died at the Father's feet without a groan. The Father was as much exposed to be shot as any one else. In one battle, his altar and vestments, and chalice were all destroyed—burned with the camp. Still, consolations were multiplied. General Sherman offered him a "Post Chaplaincy"—which he graciously declined — saying he would prefer to follow the men to battle. The men were proud that the priest preferred them to his own ease, and General Sherman (not Tecumseh) was edified. Whilst this same Father was on board the armed transport, "Nightingale"—on his return from visiting portions of the corps stationed at Forts Taylor and Jefferson, an incident occurred which deserves to be recorded. It proves in an especial way what God will do for those who earnestly desire to be reconciled to Him. The sailors and marines were, with very few exceptions, Catholics. These men had had no opportunity of going to confession since their enlistment. Now the priest is near them—and yet it is very difficult for them to profit by his presence. For the priest

is merely a guest; and naval etiquette forbids him mingling with the men, and remaining a guest of the officers' mess. The officers must invite him, or he must ask the permission to attend to the spiritual wants of the Catholics. There were many difficulties in doing either. A storm was blowing, and the Father sat on the bulwark and began to recite Vespers which he offered for the poor men so anxious to profit by his presence. Presently a sudden jerk of the ship nearly pitched the Father overboard. In his efforts to save himself, he lost his Diurnal, which fell into the seething waves. Captain Van Horn ran over to the Father's aid, and said: "You were very near going—you have lost your Bible however." The Father replied that he had another— "Oh no! I'll have it for you, see, it does not sink—cutter No. 2! out with cutter No. 2!" The chaplain protested against the men being thus exposed to lose their lives, but no use. "It is a matter of drill for these men. If it were a man who fell overboard they should have to do it — it must be done." The designated boat was launched, as boats are under such circumstances. But on reaching the water, it upset, and threw the men into the now raging waves. Still, to the amazement of all, there was the Diurnal riding safely on the top of every mountain wave. The men were safely hauled on board out of the threatening danger, whilst "cutter No. 3" was being manned and launched safely. This cutter with its brave crew pursued the book over "mountains and through valleys." Now the book disappears, now the boat disappears — again the book is seen on the crest of a high wave, again the boat rises on the top of a billow. Officers and men with glasses to their eyes, contemplate with breathless silence, the exciting scene before them. At last, a shout of "*well done*" from Captain Van Horn, informed us of the capture of the Diurnal. The noble "Nightingale" bearing so impatiently the restraint imposed on her during this chase, was now given headway to aid the poor fellows to get on board. In due time all were safely on deck, and the book in the hands of the captain, who said to his officers: "Gentlemen! talk of miracles! Here is a miracle! Not a leaf wet

—not one of the little pictures or loose pieces of paper displaced! . . ." Every one took the book in his hands and examined it. The great wall of separation was torn down. The captain led the Father to the men's quarters, where he attended to the noble fellows, who were more than ready to profit by the occasion.

In Pensacola, where the citizens, suffering from great scarcity of provisions, applied to the military authorities for relief, Col. Shipley, chief quartermaster, appointed the Father, almoner. As the soldiers were never settled in camp, —always, what might be termed—on "the field of battle"— confessions were heard under great difficulties. At night, at the end of a day's severe march, while manœuvering, or during bivouac, the priest heard the confessions of the infantry and officers—on the march he heard those of the cavalry and artillery. Mass was said only on Sundays. As the Father could not keep Consecrated Particles, he could not give Holy Communion to those who died during the week. He never gave Extreme Unction on the field of battle—merely absolution, after a hasty confession. On one Good Friday, all the Catholics in Grover's division, contented themselves with dry bread alone. Yet they marched thirty miles that day.

A BRIEF HISTORY OF ST. PETER'S CHURCH AND COLLEGE, JERSEY CITY, N. J.

For many years Right Rev. James Roosevelt Bayley, Bishop of Newark, N. J., had been trying, but without success, to introduce into his diocese, some members of our Society. At length Rev. John Bapst, the Superior General of New York and Canada, yielded to his wishes, and in the summer of 1871, sent Fr. Victor Beaudevin to take possession of the house and church, offered by the Bishop, in Jersey City. Fr. Beaudevin received as assistants Frs. John Mc Quaid and Ignatius Renaud. The church given by the Bishop was a new one, having been built only three or four years before. In 1874 Fr. Beaudevin was removed and Fr. Mc Quaid, the present Superior, appointed to succeed him. About three years after his appointment, in the spring of 1877, Fr. Mc Quaid, at the earnest solicitation of the Bishop of the diocese, began the college, and succeeded in erecting a substantial building which ranks among the finest in the city. It is built of brick with brown stone trimming. In July, 1878, it was opened to visitors, and in September classes began with one hundred and twenty-three students, and the following staff of Officers and Teachers :— Rev. George B. Kenney, President and Prefect of studies ;—Rev. Charles J. O'Connor, Rev. Ignatius Renaud, Mr. Francis W. Gunn, Mr. James L. Smith, and Mr. Robert I. Pardow.

There are two distinct courses of study, the Classical and the Commercial. The Classical course embraces all the branches usually taught in the colleges of the Society, comprising the Doctrines and Evidences of religion ; Logic, Metaphysics and Ethics ; the English, Latin and Greek languages ; Rhetoric, Poetry and Elocution ; Mathematics and the Natural Sciences ; History, Geography and Mythology ;

German or French at the option of the student. The Commercial Course embraces Religious instruction, English Grammar and Composition, Elocution, Mathematics and Book-keeping, History and Geography. Those students who are not yet far enough advanced in their studies to enter either of the above courses are placed in a preparatory department where they are taught Reading, Writing, Spelling, Arithmetic, Geography and the rudiments of English Grammar.

We have had no Societies, except the sodalities, until this year. We have now started a debating society for the higher classes. The college has all the privileges of a University, and is intended for day-scholars only. The religious interests of the boys are cared for in two sodalities, one for the senior and one for the junior students, by the monthly confessions, annual retreat of three days, by especial catechetical instruction in class, and a sermon every two weeks at the Saturday Mass. Our annual commencements are usually presided over by the Bishop of the diocese.

The Church.—The parish contains over seven thousand souls. It was at one time the only parish in the city. The old church, which was then used, is now doing duty for the Sisters of Charity who have there an Academy for girls and small boys. This Academy is the only one in the present parish. Once a week one of the Fathers goes to Newark as spiritual director of the Sisters of the Good Shepherd and their Magdalens, and also to hear the confessions of the Little Sisters of the Poor.

The present church was commenced in 1865, the corner-stone being laid September 8th of that year. It was finished and dedicated in 1867. Rev. Fr. Mc Quaid is working hard to pay off the debt and to have the church consecrated. The people have four Masses every Sunday and there is one for the Sunday-school children. There are two sermons every Sunday and numerous instructions, for the members of the various Sodalities.

Our parish school-house was built and occupied in 1861. At present there are eight hundred children attending the

school. They are taught by the Sisters of Charity and a number of ladies of the parish. The school-house is a large brick building, three stories high, well lighted and ventilated. We have the Society of St. Vincent of Paul in the parish. It numbers over fifty members. It was established before our Fathers came to this city. We have also a Temperance Society, numbering about 150 members. It was in existence when we came here. We have a Rosary Society, founded the year before we took charge of the parish. There are about 150 persons belonging to it. Our Fathers organized the Sodality of the Sacred Heart the very year they came to this city. It was small in the beginning, but it has gone on increasing, so that it now numbers about 450 members. They also formed, about five years ago, a St. Aloysius' Sodality for boys, which now numbers nearly one hundred. About the same time, a Sodality of the Blessed Virgin for girls was formed. This counts over a hundred among its members. There is also a Sodality of the Blessed Virgin for young ladies. This already existed when our Fathers took possession of the church. It has increased in numbers very much since that time. There are about 120 members in it. A "Children of Mary Society" was started by our Fathers in 1872. The most respectable and best educated ladies of the parish belong to it. Ladies of other parishes may be enrolled among its members. Those belonging to this Society make clothing for the poor of the parish, and take part in other charitable works. It numbers over fifty members. We have also a Sodality for young men, organized by our Fathers. There are 40 members in it. A "St. Peter's Catholic Union" was started by one of our Fathers about a year ago. It has for its object the development of literary tastes of the better class of young men, the presenting of amusements which will make the evenings very enjoyable, and thus prevent them from frequenting places where their virtue might be in danger; it numbers about 50 members. Since our Fathers came to the city they have converted about fifty to the faith.

WHAT WAS FATHER ANDREW WHITE'S NATIONALITY?

In the history of the missionaries of Maryland there is no figure so prominent, or so highly venerated as that of Fr. Andrew White. This truly great and holy priest rises up before us adorned with all the gifts, and crowned with all the virtues, requisite for an Apostle of Nations. "Like a giant he exultedt o run his course."

Before his appointment to accompany Lord Baltimore on his expedition to Maryland he had been well-known as a most zealous missionary in England, and as a distinguished and successful Professor of Sacred Scripture, Dogmatic Theology, and Hebrew, both at Seville and Valladolid. Though Father Nathaniel Southwell, Dodd, [1] and others, state that he was born in London, there are some who still think that he was a native of Ireland,—the mother not only of Saints and Doctors, but likewise of Missionaries. It is certain that at the time of our illustrious missioner, the White families of Kilkenny, Waterford, Wexford, and Tipperary furnished the Society with some of its most distinguished members at Salamanca, Seville, Toledo, Dillingen, Pont-a-Mousson and Ingoldstadt. I have heard it asserted that the character of the "Apostle of America" was *Irish* and *not English*, and that his Christian name, Andrew, adds an additional force to the surmise that he was a native of Ireland —or at least the son of Irish parents. Having examined "a map" of the White family, I find that *Andrew* was a name which was carefully passed down from one generation to another.

[1] To say the least, Dodd is a very poor authority. The English Records accuse him in the account of the *College of St. Ignatius* of making a "most reckless assertion." Oliver in one of his notes to the *Collectanea*, says that "several of his statements stand refuted and condemned in the very authorities which he enumerates in the preface to the first volume of his History."

It is certainly strange that nothing can be found, at least I have found nothing, in the English Records, or documents, relative to Father White's youth. Southwell merely says that he was an Englishman, born in London, about the year 1580. He tells us nothing about his boyhood days, and does not mention the name either of his father or his mother. He leaps from the time of White's birth to his entrance into our Society — our missioner being then a priest and about twenty-eight years of age. If it be admitted that Father White was an Irishman it will be easy to account for the ignorance of all our writers in regard to his early days. We know that historical documents were destroyed in Ireland by the cart-load about the end of the sixteenth century. Besides, Father White proceeded to the old Continent while still young, and was there ordained. Thus Ireland may have lost sight of him, as she did, during all the Penal Days, of thousands of her gifted and holy sons. That nothing of Father White's youthful years was found in the Irish Record of the Society is accounted for by the fact that Father White joined the English Province, as many Irishmen of that period did, and as many of the present do. Our English writers alone, then, are the persons to whom we should look for a complete life of our Father. If they knew his life, why did they not give it? If they were ignorant of it, was it not because he was born in an alien land, in an Island entirely separated from them by broad waters? Accounts differ as to the College in which Father White made his higher studies of Philosophy and Theology. Some writers say he made them in Seville, while others maintain that he made them at Douay. Though it be true that in Father White's days both these cities possessed *English Colleges*, it is no less true that they also had colleges which were destined for the education of the *youth of Ireland* who desired to embrace the ecclesiastical state. We can, therefore, decide nothing from the knowledge that English Colleges existed at Seville and Douay while Father White pursued his studies at the one, or the other of these cities. We know

from history how much Catholics, and especially priests and Jesuits, suffered from persecution in the days of Fr. White. But if *English Catholics* had to undergo great pains on account of the faith that was in them, the *Irish Catholics* had much greater pains still to endure for the same holy cause. Their nationality as well as their religion was hateful to the oppressor. For prudential causes then, Irish missionaries in England and all its colonies were advised not to make known "the awful fact" that they were Irishmen,—the brothers or friends of those chiefs and *kerns* who fought under the Red Hand of Ulster or the banner of Tyrconnell. I have seen, I have in my possession, an old letter in which an Irish Missionary is advised not to proclaim from the house-tops that he was born and educated in Ireland. The letter prudently remarks that if known to be an Irishman he would be exposed to countless trials and troubles on account of his nationality. It is no wonder then that Father White, if an Irishman, passed in England and in Maryland, one of its colonies, as an Englishman.

Father White, before his entrance into the Society, employed his days in teaching, in Spain. At the same time Father Stephen White, the distinguished Irish hagiologist, was also in Spain. Were these two great men in the same college? It is a remarkable coincidence that almost at the precise period that Father Stephen White, of our Society, left Spain to become Professor in the new University of Ingoldstadt, Father Andrew left that country to enter the Novitiate on Mount Caesar in Louvain.

We know from experience that Englishmen and Irishmen are often not distinguished on the continent ofEurope. "Les Anglais" often denote either Englishmen or Irishmen, or even Americans. *Les Anglais* are for Frenchmen and all French-speaking peoples those who use the English tongue. Thus Father White, because he spoke English, would be called an Englishman by them. Some may deem it strange that we seem to doubt that Father White was an Englishman after having been thus named by so many writers. It is well for us to remind these that most of the Irish Saints

were once claimed by Scotland until Father Stephen White and Father Henry Fitzsimmons, both of our Society, and the Franciscans, Ward, Colgan, Fleming, and others, proved conclusively that *Scotia was the ancient name of Ireland.* Have we not all heard Burke, Sheridan, and Goldsmith called Englishmen?

The writer of the foregoing pages does not pretend to *prove* that Father White was a native of Ireland. He merely writes to show forth the reasons why there are some who still doubt that that Father was an Englishman. If what has been written will only stir inquiring minds to search out something of importance in regard to our illustrious missioner's genealogy, and early history, then this article will not have been written in vain.

MISSIONARY LABORS.

ARLINGTON.—On Feb. 22nd FF. Kavanagh and Heichemer began a mission at Arlington, Mass., which lasted a week. The Pastor, Fr. Shahan, who had just been transferred from St. James' Church, Boston, wished on assuming his new parish, to give his people the benefit of a mission. The Catholics of Arlington though not wealthy are very generous in supporting their church; and during the exercises showed the most excellent disposition. It is thought that all availed themselves of the opportunity to approach the sacraments. The Confessions amounted to 1650 and the Communions to over 1600.

LEXINGTON.—This is a small town adjoining Arlington and contains 500 Catholics. The beautiful new church remains still unfinished, so that services are held in the basement. The mission opened on March 1st and continued for five days. During the whole time the attendance both at the morning and evening services was most satis

factory and edifying. During the mission Fr. Kavanagh was forced to take lodging at the hotel, as there is no resident Pastor at Lexington, the church being attended from Arlington. Fr. Heichemer kept his old quarters with Fr. Shahan and drove over every day and returned in the evening. The fruits of the Fathers' labors were very consoling, the Confessions numbering 700 and the Communions 675, besides one convert.

New York.—St. Paul's, Harlem, N. Y. City, was the scene of the labors of FF. Campbell and Kavanagh from March 8th to 22nd. During the first week they were assisted by Fr. George Quin and during the second by Fr. Harpes. To St. Paul's is attached a very fine parochial school, and both church and school are in good condition and are well attended. At the close of the exercises, Very Rev. Fr. Provincial and Fr. Socius took their places in the confessional, so that when the mission closed all who wished to confess, had had an opportunity of doing so. The results were very gratifying. Confessions, 3785; Communions 3715, besides four converts.

Sandy Hill, N. Y.—At this place FF. Kavanagh and Brislan, the latter from New Orleans, began a mission on the Feast of the Annunciation and continued until April 1st.

Sandy Hill is a beautiful little town situated some miles back from the Hudson, and lies between Fort Edward and Glen Falls. The number of English speaking Catholics amount to about 750. During the exercises, however, people crowded in from the country round, in order to attend the services. Morning after morning large numbers of good people stood round the door of the church as early as four o'clock. The sexton used to say that he did not know one of them. Although the work during this mission was excessively hard, still the eagerness of the people to hear the word of God, their faith in the virtue of St. Ignatius' water, their desire to have objects blessed and many other evidences of their piety, amply repaid the missionaries for their

labors. On the morning Our Fathers left Sandy Hill over three hundred of the parishioners were at the station, and many a fervent "God bless the Holy Fathers," was heard as the train moved away.

The Confessions numbered 1599; the Communions 1630. Three converts; one under instruction.

FAIRPORT, N. Y.—This is a small town lying ten miles east of Rochester. FF. Langcake and Kavanagh gave a mission there which lasted a week. The Catholic population numbers about 500. Some years ago when Fr. Codyre was sent there to take charge of this mission, he found a very old church situated very close to the railroad. To make matters worse on account of an up-grade two engines were required for every freight train. Indeed the noise of the cars was so loud that devotion at the services was next to impossible. One day while Fr. Codyre was urging his people to contribute for a new church in a more quiet locality, the puffing of the engine began. To go on in his appeal was out of the question; so taking out his watch he waited until the disturbance had ceased. After twenty-five minutes he was able to proceed. Then, turning to the congregation, he said,—"if that does not convince you of the necessity of another place for the House of God, then my words will be useless." It is needless to say that a new church was begun immediately.

At the end of the exercises, during which the Catholics showed themselves in real earnest, the Pastor seemed to think that every one in his flock had made the mission.

The results were Confessions 630; Communions 630, besides one convert.

RAHWAY, N. J.—From the 17th to the 24th of May FF. Macdonald and Kavanagh were employed in giving a mission at Rahway, N. J. The zeal of the Pastor is, indeed, very admirable. He never allows a year to pass without having a mission for his flock, and every night he says the beads publicly in his church. No matter what business oc-

cupies him during the day he is never absent from this exercise. Our work in the parish of such a good pastor, was, as may be imagined, very consoling. The people showed during all the exercises the greatest devotion and piety. Some months ago Fr. McCosker, the Pastor, meeting one of our Fathers and speaking of the mission said,—"after other missions the confessions were very few for some time, but now I am kept busy until late every Saturday night."

The result of the week's work in Rahway was 810 Confessions and 830 Communions.

PROVIDENCE, R. I.—A mission at St. Patrick's Church opened on May the 24th. It was given by Fr. McCarthy, assisted by FF. Macdonald and Kavanagh. Everything attached to the church such as the rectory, the schools, the Sister's residence, is in excellent condition, but the church itself is rather small and poor. The Pastor, although urged by the Bishop to begin a new church, is unwilling until he has paid his debts. During the exercises which were well attended the people manifested great faith and devotion. From the results it is evident that the labors of our Fathers were not in vain.

The Confessions amounted to 3025 and the Communions to 3050; in addition to 6 converts.

The total number of Confessions heard during all the missions mentioned were 9174. The Communions received 9130. In all 9 were converted to our holy faith.

MEXICO.

Letter of Fr. Gentile to the members of the Mission of New Mexico at Woodstock.

In order to give you an instance of the great faith of our good Mexicans, and at the same time a pledge of the great affection I bear you, who are the hope of our Mission, I take a few moments from my continual occupations to place before you the incidents of a missionary tour in Old Mexico.

On the 20th of February last I arrived at Las Vegas, N. M., from Albuquerque, where I had been making the Visitation, and on the 21st I was obliged to leave Las Vegas to give a mission in Sapellò. One of the Fathers who were to give the mission being unable to do it, and I having already promised the two Fathers to the Pastor, there was no other way than to supply the Father's place myself, notwithstanding the many things I had in hand.

Fr. D'Aponte and I started together, but before reaching the scene of our future labors we parted. Each of us was to give the missions in different villages of the parish. We began in those near the mountains, and finished in Sapellò and Los Alamos. Singly we had to do the work of two in order to finish the mission in the different places in a fortnight. I said Mass at 9.30 A. M., which was followed by an instruction, and in the evening at 3.30, sermon, the Rosary and the Way of the Cross. The rest of the time I spent in hearing confessions and preparing children for their first Communion. The other Father did the same, and in this way we gave a few days' mission in every village.

The principal fruit of the mission was the great number of confessions, a few of which were of persons who for many years had not approached the sacraments.

On the last day I joined Fr. D'Aponte, and together we came to Los Alamos, where with the aid of the Pastor, Rev.

Fr. Fourchegú, the mission was concluded on the 9th of March. On the evening of the same day we returned to Las Vegas. During the days of the mission I despatched the most important part of my correspondence, but still much was left undone. Hence I expected to have a few days, not of rest, but of change of labor. However, "man proposes and God disposes."

Since last year we had engagements for several missions. The sickness of Fr. Baldassarre made a change of Fathers necessary, and hence arose a difficulty in fulfilling our engagements. Among others, I had promised Fr. Borrajo a mission, or at least the aid of a Father during the last weeks of Lent. A mission not being possible, a Father had to go there. Who was to go? I had no one to dispose of. What was I to do? I wrote to the Fathers of La Ysleta, Tex., that one of them should go to the parish of Fr. Borrajo, and that I would take his place, discharging my own duties there, and doing his work at the same time.

Having sent these instructions, I started for La Ysleta on the night of the 12th of March, and arrived there on the evening of the 13th, after a journey of nearly 400 miles by railroad, and 15 by stage. Fr. Borrajo arrived there the same evening in order to accompany the Father on the next day. I was surprised to find that neither of the Fathers at La Ysleta could go. There was no time for a new arrangement; nor would it do to fail in keeping our promise. It was, therefore, necessary that I should go with Fr. Borrajo, which I did, starting on the 14th at 7.30 in the morning. After travelling a few miles we crossed the Rio Grande, not without some fear, because it had risen considerably. About midway on our journey we stopped in a wood where we rested and took our dinner. We resumed our journey, but had not proceeded far when we met people on horse-back who were coming to meet us. The men who were working at the accquia[1] stopped, and mounting their ponies, followed us. We were about five miles from Guadalupe, Mex., a town made up of about a hundred and twenty houses,

[1] Drains used for the purpose of irrigation.

when we began to meet small wagons and carriages containing entire families. As we drew nearer the town, people of all ages and conditions came out to meet us. All from the very beginning, were wont to approach and kiss our hands.

It was now a large procession. Nearly 200 mounted men headed the march. About 15 carriages followed up with a great multitude of people on foot. As we entered Guadalupe, those who had remained in their homes came out to the street and saluted us very respectfully—many even did it kneeling. Having come to the Priest's house I sent all to their homes, after expressing my gratitude for their warm reception, and exhorting them to comply with their Easter duties. It was about 5 P. M. when we arrived. Shortly afterwards we went to the church, in which the Way of the Cross was made. I preached a brief sermon to prepare the people, calling their attention to the fact that I did not intend to give a mission (which would take place under more favorable circumstances), but that I had come merely to help the Pastor in the confessional. On the following day, Sunday 15th, having said Mass, I continued hearing confessions, and preached at the high Mass. In the evening, at 3.30, the Way of the Cross was performed, and the Rosary recited under the direction of Fr. Borrajo. In the meantime I heard confessions till late in the night. Such was my daily work till the 19th, the Feast of St. Joseph, which is a holiday of obligation in Mexico. I was requested to sing the Mass of the Saint and preach his panegyric.

During those days confessions and communions were very numerous, the edifying circumstances of which would deserve a goodly share in my letter. One of which I cannot omit mentioning. It is that of two old men who did not dispense themselves from coming, in spite of their decrepit age and a hundred various complaints. So feeble were they that I feared they would die in the confessional. About noon the services of the 19th were ended. Immediately after dinner the Rev. Pastor and I were ready to leave Guadalupe, and directed our steps to St. Ignatius, Mex., a town of the same parish, about six miles distant. This parish

contains 80 or more families. On our departure the crowds accompanying us exceeded those on our first entrance. It was very touching to see the grief of the people at our leaving. A good many persons had come early that morning from St. Ignatius, and together with those of Guadalupe they formed a very imposing procession. Those on horseback and in carriages accommodated their pace to those on foot. It was about 1.30 P. M. when we started. Many from the town of St. Ignatius were coming to receive us, ardently desiring to see the poor Jesuit, who for the first time came to their place where neither Mass had been said, nor sermon preached for many years. They had no church, and their Pastor, though a very zealous man, had not the faculties to officiate anywhere else. All the people were out of their houses; many had come to meet us, and others waited for us in the streets. The most of them knelt down as we passed by. It would be difficult to describe what those pious people felt within their hearts; because the reception seemed to be more that of a God than of a mere man. They had cleared the streets beforehand and prepared several triumphal arches at the entrance of the plaga, and had decorated their doors and windows with whatever they had in their possession that was precious and valuable. Several robust young men walked before us, two by two, carrying arches covered with silk drapery and bedecked with flowers. Others saluted us with volleys from their fire-arms.

We alighted before the house that was to be our residence, and walked down to the church. Young girls, dressed in white, with wreaths on their heads, strewed flowers in our path, and pious women burnt incense on porcelain plates.

We reached the church, or the place where it is being built—for as yet there is nothing of it but the walls. A temporary altar had been erected, over which, instead of a roof, large canvasses were suspended. Over the altar stood a picture of our Holy Founder. This picture was painted with artless simplicity. We entered, knelt down, and after a short prayer I spoke a few words to them, thanking them and praising their faith and devotion. I invited them to as-

sist at the recital of the Rosary and Stations in the evening and concluded with a hymn. About an hour and a half afterwards they gathered in the same place. The Rosary was sung, and the sermon had scarcely commenced, when the rain began to pour down upon us. I shortened the sermon and requested them to seek shelter. I began immediately after to hear confessios in the house in which we lodged, and continued till late in the night. Beginning again early next morning. About 9 o'clock there was high Mass in honor of St. Joseph, with a full chorus of singers and players. The wind and rain, menacing every now and then, disturbed us during Mass, and especially during the sermon which came immediately after Mass. The people gave no sign of impatience whilst the rain was pouring down upon them. They remained motionless as if nothing was happening—more desirous of hearing the word of God than of avoiding the inclemency of the weather. They would have undergone the trial for a long time, but, of course, I bade them retire. With difficulty I prevailed upon them to do so.

In the evening at 3.30 o'clock we had the Stations, sermon and hymns. This done, I heard the confessions of the women till night-fall, and afterwards those of the men till two o'clock next morning. Next day, Saturday 21st, confessions, etc., as the day before, till after midnight, and Sunday morning confessions again till the hour of Mass, which was the third and last day. Mass was followed by a sermon. People might be seen approaching the sacraments, some of whom had never received them, whilst others had not done so for many years. This was not a mission—a few sermons only; but God has no need of our exertions; without them He can do wonders.

We started from St. Ignatius, Mex., at one P. M. on Sunday. The whole population, with the exception of a few, came out of the town to accompany us. After travelling for about three quarters of an hour we arrived at the outskirts of the town which extends lengthwise for quite a distance. There Fr. Borrajo ordered those on foot to return, which they did rather reluctantly, after receiving a blessing.

The rest of them, riding and driving, came with us down to Guadalupe, Mex., where we all went to the church, and after making the Stations and reciting the Rosary, I spoke a few words of farewell. But I still remained there at the request of Fr. Borrajo till the Feast of the Annunciation. This was very consoling to the people, many of whom had not had as yet an opportunity to go to confession; while others wished to do so again. Thus I continued the other two days, occupied only with hearing confessions. On the 25th I said early Mass and immediately after heard confessions till the time of high Mass, during which I preached for the last time.

At 12 o'clock we were prepared to return to the United States. Fr. Borrajo and all the people insisted on accompanying me, notwithstanding my request to the contrary. The former enthusiasm of the people was aroused once more, and with greater ardor if possible. After a few miles journey, we sent back the people who accompanied us on foot; and farther on we sent back the others. Some twenty, however, of the horsemen insisted on journeying with us, and these were, indeed, of great service to us for the Rio Grande had risen very much, and the ford was not entirely safe. They, therefore, went in before us, and after exploring a good distance found out where it was not so dangerous. Still they took great precautions, some going ahead, whilst others went beside our carriage, and escorted us across. Thus after a journey of more than thirty miles without stopping, we arrived safely at our residence in La Ysleta, Tex. God gave me this opportunity to find out what these good people are, in order that I may love to devote myself more and more to their service, according to the spirit of the Society. With what joy would I withdraw from the duties that now occupy my attention to devote myself to the spiritual welfare of these poor souls. May Heaven grant my desire. With this intention pray for

Yours in Christ,

A. M. GENTILE, S. J.

OBITUARY.

Father Clement M. J. Michaels.

Father Clement M. J. Michaels died on April 26th, 1885, while in his Third Year of Probation at Florissant, Mo. In him the Missouri Province has lost a man of great virtue and of remarkable ability. He had acquired a thorough knowledge of Philosophy; the hardest problems of mathematics were the recreations of his leisure hours; and he was an experienced professor of Physics and Analytical Chemistry. Being as industrious as he was talented, he could never find occupation enough to satisfy his zeal, even when his Superiors thought him burdened beyond the measure of discretion.

Father Michaels was born January 24th, 1857, of pious German parents at the small settlement of St. Philip's, near Evansville, Ind. Raised up in great innocence and simplicity on his parents' farm, he was at eleven years of age sent to St. Joseph's College, Bardstown, Ky., where he received the first rudiments of a classical education. After spending two years there, and devoting one year more to the study of Latin at his home under the direction of his parish priest, desiring to consecrate himself to the holy ministry, he entered the Benedictine College of St. Meinrad, Indiana. At fifteen, he determined to become a religious, and he consulted his confessor on the choice of a religious order. Informed by him of the objects and the chief rules of various religious institutes, though he had never seen a Jesuit, he chose the Society of Jesus.

But his widowed mother firmly opposed this choice of her only son. He had exhausted unceasingly all his store of arguments to obtain his request, when a strange thought suddenly flashed upon his mind. "Mother," he said, "I have only just twelve years more to live; do let me spend them

where God calls me." It was a prophecy, as the event has proved. His mother felt it to be such at the time, and allowed him to depart. On March 31st, 1873, the boy entered the Novitiate at Florissant. His progress in virtue and learning were uncommonly great. Though so young, he was soon transferred to the juniorate; next he spent three years at Woodstock; then assisted the professor of Chemistry in Chicago College, where he soon passed to the chief scene of his useful labors, St. Mary's College, Kansas. As Professor of Physics, Chemistry and Mathematics, he aroused wonderful enthusiasm in his pupils to perfect themselves in all the studies of the College. His excessive labors brought on hemorrhages and soon developed the seeds of consumption hereditary in his family. He then related the former prophecy, adding that he had still two years to live. They were two years of tedious sufferings borne with exemplary patience. A short residence at Grand Coteau, La., gave him temporary relief; but he soon relapsed. He was ordained in the summer of 1884, that he might have the consolation of offering the holy Sacrifice. He made his Long Retreat with uncommon fervor; and after being confined to his bed for three months, joyfully expired on the Feast of the Patronage of St. Joseph.—R. I. P.

Father Dominic P. Coppens.

Fr. Coppens was born in Alost, Belgium, on the 14th of June, 1848. At an early age he was sent to our college in his native town, and after passing through the various classes was graduated in 1867. At school he always showed that energy of character which afterwards was so useful to him in the mission. Called to the ecclesiastical state, he entered the Seminary of Ghent in 1869, and applied himself for three years to the study of theology. In 1872 he was ordained priest, and for the next five years we find him acting as an official in the diocesan seminary. This duty was a trying one, as all know who have had experience in the

management of youth, and especially of those destined for the service of the altar, where so much insight into the character of the aspirant is required.

From 1867 to 1879 he was engaged in the diocesan mission of Ghent, when he applied for admission into the Society. He began his noviceship in Frederick on the 21st of October, 1879. It is needless to say that his life as a novice was signalized by great fervor, and love for his vocation which was an abiding trial with him. His zeal for souls was manifested in many ways whilst he remained in the novitiate. For some time he had charge of two of the outlying missions in Frederick County, and very soon endeared himself to the people under his care.

After his term of probation had ended he united himself to the Society by the holy vows, and his after career made known how much he esteemed them and the happiness they bring. From this epoch of his life until disease called him away from the field of labor allotted to his zeal, he was connected with our missions in Maryland and in Massachusetts. It was whilst serving two of the churches in St. Mary's County that his health began to fail. Change of climate and work seemed to do some good for a time, but his constitution had been so much shattered, that a cure was impossible. A year ago it was evident that death had marked him for its own. He was permitted to go to Philadelphia for treatment, and though everything was done that the science of medicine or the tender care of a loving brother could suggest, he did not regain his strength. After a long and tedious illness, which he bore very patiently, he died in sentiments of great resignation to the will of God, on June 26th.

In the death of Father Coppens the Society has lost an energetic worker one who gave promise of long years of toil, one whose zeal for souls and, especially the good of the colored people under his charge, was remarkable.—R. I. P.

Father Charles H. Stonestreet.

Few deaths in our Province have caused more regret than that of the subject of this notice. Rarely could we meet one more generally beloved, more kindly regarded, whose presence was a blessing, whose life was an example of solid virtue. In him there was a mingling of the pious and the genial seldom found. Austere certainly when there was need of it, he knew how to temper his dealings with others, so as not to repel them from the Master's service. Brilliant in conversation, original in thought, naturally impulsive, if ever he said the least thing that might hurt a brother, he was quick to make amends, and this from the heart, since he esteemed most highly fraternal charity. The love of his brethren of the Society was so dear to him, that he could not bear to think that he had offended. These qualities which shone forth in a life that was illustrated by the virtues we look for in a religious man endeared him to all, and made his death a matter of general sorrow.

Fr. Stonestreet was born November 21st 1813, in Charles County, Maryland. At an early age he was sent to a classical school conducted by an able teacher, Mr. Philip Briscoe, in St. Mary's County, Md. Here the young pupil, according to the statement of a fellow school-boy, was a favorite, for his talents and for his happy disposition of mind. It was in Georgetown College, however, that he got the perfecting of his literary education. Here he spent several years, and after passing through the various classes with honor was graduated in 1833. There was a bright future before him: his father was already a lawyer in the County, and offered to his son every inducement to join him in his profession. With the talents of the young graduate and the fostering care of a loving father we should have looked forward to a successful and brilliant career. But this world was not for him; he felt that he was called away from it, no matter what the sacrifice. With prayer he made his Election, and though friends may have dissuaded him, though his kindred may

have opposed the step he was taking, he did not look back. He entered the Society on the 14th of August, 1833. At Whitemarsh and Frederick he made his noviceship. Under the guidance of Fr. Fidelis Grivel he soon became a fervent religious and greatly attached to the Society. In after life this deep-seated love for his Order was remarkable, and its success and triumphs were with him a matter of enthusiasm; its troubles a matter of sincere grief. When the noviceship was ended, he was sent to Georgetown College to teach and be prefect. But it is not my duty to follow him through this trying ordeal that was naturally so severe. After the term of work at the college was completed, he began his Theological studies and was ordained, July 4th, 1843. He made his fourth year of Theology and was then engaged in various duties, serving for a year as pastor in Alexandria. In 1851 he was appointed Rector of Georgetown College. During the year that he had charge of the institution he showed great tact in winning the confidence of the students.

In 1852 Very Rev. Father Ignatius Brocard died, leaving the name of Father Joseph Aschwanden as his successor until Rome should appoint a Provincial. To the great surprise of Father Stonestreet, who little dreamed of so high an elevation, Very Rev. Fr. General's choice apointed him to the office. He made his profession and was proclaimed Provincial on the same day, the 15th of August, 1852. He began immediately the great work which his Superiors had allotted him. The colleges were very flourishing during his administration. Loyola in Baltimore and St. Joseph's in Philadelphia, gave promise of success. Holy Cross was rebuilt and began to prosper. There was also during his provincialship a notable increase of novices.

It is needless to add that the rule of Fr. Stonestreet was paternal in the right sense of the word; he corrected when correction was needed; he rewarded and encouraged as the occasion demanded. His instructions and writings whilst Provincial were full of thought and rich in argument. I might signalize a circular letter upon obedience to an order

of Very Rev. Father General. In this instruction the newly appointed Provincial showed himself a master.

In 1858 Fr. Stonestreet and Fr. Burchard Villiger changed places. As Rector of Gonzaga College the former took great interest in the advancement of the classes. Congress was petitioned by the Rector and faculty of the old Seminary, to have that institution chartered as Gonzaga College. This favor through the influence of Fr. Stonestreet was readily obtained. The most arduous work, however, was the completing of St. Aloysius Church in 1859. Very soon a large congregation drawn from other parts of the city testified their appreciation of the new pastor and his co-laborer, Fr. B. A. Maguire. It was thought at that time that the church was too far from the centre of population to attract, but the after success showed that no mistake had been made, and the eight thousand people who now belong to the congregation are a proof of the prudence of the movement.

In 1861 and 1862 the class of rhetoric and the duty of prefect of schools in Georgetown occupied the attention of Fr. Stonestreet. In the latter year he was chosen by the Provincial Congregation as delegate to the Congregation of Procurators which met in Rome in November. Returning from this meeting he served in various capacities, as Rector in Washington, as parish priest in several places until 1880, when he was appointed Spiritual Father at Holy Cross College. In this office he soon became the trusted adviser of the community. In spiritual difficulties he knew how to instruct and encourage those who were downcast. Those who went to him were certain of receiving consolation. His way of treating the scrupulous was masterly; his advice to such was to the point and final. All felt that his word could be trusted, and his counsel safely followed to the letter. The priests of the diocese, the faithful who came to confession at the college, the students,—all knew his worth, and availed themselves of his fatherly direction.

He had been in bad health for two years, but no one thought that the disease which first attacked him on the occasion of the Province Jubilee after an eloquent discourse

would so soon prove fatal. His love for the Society was not equalled by his physical strength. But this love so deep in his heart and his zeal for our holy Mother the Church always aroused his enthusiasm, and at the time we speak of overtaxed his energy. He died on the 3rd of July of this year. Thus was taken from us one whom all respected and loved as a father. He was a man of brilliant humor, an original thinker, a preacher of no mean powers, as shown on many occasions, a zealous worker, a friend of the poor whom he was always ready to receive in the confessional though with no slight inconvenience to himself. He was a fervent religious, a man of prayer, and one whom his spiritual flock could esteem as a true father.—R. I. P.

Mr. Frederick E. Tourtelot.

The death of Mr. Tourtelot is another proof, if proof be needed, that it is ever easy and pleasant to die in the Society. On Tuesday July 15th at 11.45 P. M. after five days of pain and suffering he was called and was found ready and even anxious to go. Hardly had he arrived at West Park where he was to have spent his vacation, than he began to spit blood copiously and these hemorrhages were repeated about every third hour for five days. After the first night spent in his old novice-home, where he had passed three quiet and happy years, he was so weakened by the loss of blood, that he felt sure our Lord would soon take him to Himself. Shortly before receiving the last Sacraments he said to the scholastic who watched at his bed-side. "I do not want to live any longer, for even if I should survive this attack, I will be unfit for work." On Sunday, July 12th, he received the Holy Viaticum with the greatest devotion. From that time until his death, he frequently requested those around him not to allow him to give way to impatience in his pain. From time to time he asked his attendants to suggest him some ejaculatory prayers so that he might more easily keep his mind fixed on Heaven. In these edifying

dispositions and, conscious almost to the end, Mr. Tourtelot passed sweetly and quietly away.

No one who had the happiness of knowing him will be the least surprised at the peace and joy of his death. His whole life was a constant preparation for the summons of our Blessed Lord.

Born in Philadelphia Oct. 10th 1853, at an early age he moved to Chicago whence at the age of thirteen he was sent to St. John's College, Fordham. On account of his mother's death he was obliged to leave college early, but not until a longing to enter the Society had taken deep root in his soul. For nine years following his departure from Fordham Mr. Tourtelot worked as a clerk to support and educate his sister. When in 1876 he saw that he had sufficient means to leave his sister comfortably provided for, he asked permission to enter the Society and on April 26th 1876 he was received into St. Joseph's Novitiate, Sault-au-Récollet, Canada. From his entrance into the Society as a novice to the day of his death, in all the houses where he lived whether at West Park, Woodstock, Loyola College, or Fordham, Mr. Tourteolt was a model of a good and earnest religious. All who have ever lived with him can testify to the purity and nobility of his life, his intense love for the Society and his unwearied charity. Ever thoughtful of those around him he never tired of trying to forsee their little wants; no sacrifice seemed hard, no effort appeared difficult to him when there was question of aiding others. In fine, we may hope that it was this characteristic of Mr. Tourtelot, his constant charity, which obtained for him that sweetness and consolation which were his in his last moments in the quiet retreat at Manresa.—R. I. P.

Father Patrick J. Claven.

Father Patrick Joseph Claven was born at Rahan, in the King's County, Ireland. At an early age he was sent to Dublin for the purpose of engaging in mercantile pursuits.

But he soon saw that God had destined him for a higher and a holier state of life. He heard an interior voice calling upon him to consecrate himself entirely to the service of his Creator. He made known his feelings to his parents, who, like all good Irish parents, desired nothing more ardently than to see their son become a priest. They took him home, and he resumed his studies at a private school in the neighborhood. After spending some years at this school, he entered St. Finian's Seminary, Navan, "where," writes one who knew him well, "his sterling piety, gentle and winning manners, especially his good temper, which nothing could ruffle, endeared him to all. His irreproachable conduct soon gained him admission among the 'Children of Mary,' as the Sodality of the Blessed Virgin was there called. During his stay at St. Finian's he was always remarkable for his fidelity to the rules of the Sodality, and his zeal for the honor of our Blessed Mother."

In 1875 the late lamented Father Joseph Shea made a visit to Ireland. On his return to New York he was accompanied by several students who wished to enter our Society. Among these was Mr. Patrick Claven. During his noviceship, which he made partly at St. Joseph's Sault-au-Récollet, Canada, and partly at Manresa, on the Hudson, Br. Claven endeared himself to all, and was especially admired for his guilelessness of spirit, and singleness of heart.

After his Novitiate Mr. Claven was sent to St. John's College, Fordham, where he was employed as prefect. From Fordham he was sent to Louvain, where he studied Philosophy and Theology, and where he was raised to the sublime dignity of the Priesthood. On his return to America, Father Claven was sent to work in that most fruitful field, the Gesù Parish, Philadelphia. There he labored with zeal, until, broken down by severe illness, he was obliged to retire to St. Joseph's Hospital. While at the hospital he proved himself a good religious by his patience, and the resignation which he showed to the Divine Will. The care and attention which he received from the good Sisters of St. Joseph's proved so beneficial that he was enabled to leave

Philadelphia, and proceed to Manresa House, Roehampton, in England, where, in 1884, he made his Third Year of Probation.

Father Claven died piously in Ireland on the 21st of July, being in the 39th year of his age.—R. I. P.

Father William Van Der Hagan.

It is with pain, writes one of our Fathers, that I record the loss of our dear Father William Van Der Hagan so unexpectedly snatched away from us by death. He was a man loved by all as he was trying to do good to all, especially to the poor. Of him it can be truly said, that "he became all things to all men, that he might save all." As a religious he was exemplary, faithful to his rules, pious, and especially devout to the most Blessed Sacrament. He was giving the Spiritual Exercises to our community with great fervor, and had just finished giving the points for the last meditation of the 7th day, when he was summoned before his God! He lived and worked with us in this mission for six years, and his work was successful both in converting Protestants to our holy faith, and in bringing back to their Christian duties cold and indifferent Catholics. His memory shall long be cherished amongst our people.

Fr. Van Der Hagan was accidentally drowned July 26th, 1885, whilst trying to water his horse in the Neosho River. "His funeral," says one of the newspapers, "was very largely attended, not only by members of the church but also by a great many others who came to assist at the last sad rites of one whom they had held in high esteem and respect. Father Hayden, of Parsons, conducted the funeral ceremonies aided by the clergy. The procession reached almost from the church to the cemetery, and the stillness was broken only by the prayers and sobs of the sad cortege."

Father Van Der Hagan was a native of Holland, and had been in America about nine years, having been ordained priest prior to his arrival in this country. At the time of his death he was about 42 years of age.—R. I. P.

VARIA.

ADVERTISEMENT.

We regret not being able to furnish some items in the VARIA *respecting our Colleges. We hope that some who take an interest in this matter will in future help us to lay before our readers the solid and edifying work that is constantly going on in our educational houses. We have just received another edifying account of the labors of our Missionary bands, and feel sorry that it came too late for this number. Thanks are due several contributors for interesting articles received.*

As the WOODSTOCK LETTERS *are for private circulation only, they should not be kept, or left, in those parts of our Houses, or Colleges, to which externs may have access.*

AURIESVILLE, N. Y.—OUR LADY OF MARTYRS.—The first pilgrimage to this new American shrine of the Blessed Virgin took place on the Feast of the Assumption, the 243d anniversary of the arrival of Father Jogues, René Goupil and their fellow-captives on the spot. The little oratory, which for the time being takes the place of something better, bears with its own the inscription of the former shrine of the Mission of the Martyrs, *Notre Dame de Foye*, 1675, *Our Lady of Martyrs*, 1885. A large memorial cross of wood has suitable historical inscriptions on the panels of its pedestal, relating to the scores of Christians of different races put to death there, to the Fathers of the Society who toiled there for half a century, and to the heroic virtues of Catherine Tegakwita and other neophytes. The pilgrimage had been limited to members of St. Joseph's, Troy, and St. Mary's, Amsterdam, who would communicate at the shrine; but many others came by the regular morning trains. It was intended not as the final inauguration, but simply as the re-entering into possession of one of its Holy Places on the part of the Society. The demonstration, however, outran the utmost limits of expectation. There were 1500 communions, and nearly 4000 people present during the two Masses. The procession from the station to the chapel was very grand, the sodalities with their badges and banners, and the priests in cassock and surplice. Rev. Fr. Provincial blessed the chapel by delegation from the Bishop, who was ill and specially requested the prayers of the pilgrims; he also said the first Mass, after the gospel of which Fr. Langeake spoke on the devotion peculiar to the place—the *Stabat Mater*. After a short intermission for lunch, which the pilgrims had brought with them, Rev. Fr. Wayrich, C. SS. R. preached on pilgrimages as aids to faith. All lasted four hours.

BELGIUM.—Four of our Fathers are in charge of the Shrine of our Lady at Oostacker near Ghent. This pilgrimage, so popular in Flanders, owes its origin to a pious lady, the Marchioness of Courtebonne, who in 1870 built on her estate an aquarium and an artificial grotto, and this in memory of Baron de Plotho, a very holy man whose death took place in 1811. The Curé of Oostacker in 1871 persuaded the Marchioness to erect in the niche of the grotto a statue of Our Lady of Lourdes. In 1873 the statue was blessed in presence of many persons who had come in procession to take part in the ceremony. Leave was given afterwards for the people of the neighboring parishes to make visits to the grotto, and many favors from Our Lady were the consequence. Finally the Marchioness had erected a large church, and this was opened to the faithful in 1876. Undoubted miracles have been performed; *exvotos* by the hundred line the walls of the church. Not unfrequently twenty thousand people make the pilgrimage in a day. The Province of Belgium has charge of the church and several Fathers are engaged in the holy work.

BRAZIL.—On the 14th of May, 1873, a mob excited by the Free Masons of Pernambuco, pillaged our college, desecrated the chapel, and inflicted severe treatment on the Fathers. On the receipt of this sad news the Bishop wrote immediately the following letter to the Fathers, and as it has never been published we give it to our readers:

"Martyrs of Christ!—I greet you from the bottom of my heart. I give you my most sincere congratulations. I kiss your feet. You are privileged men, for you have been found worthy to suffer for the name of our Lord Jesus Christ.

"It must have been some sin of mine that deprived me of so inestimable a grace. Pray the Lord to forgive my sins, and to make me also worthy of the same grace.

"Brethren, have you shelter wherein to rest to-night? Come to me, come to me; you will find in my arms a refuge, and in my bosom a place to rest your head. Are any of you wounded? O glorious blood of martyrs!

Pray for your brother,

✠ FREI VITAL, Bishop of Olinda."

Fr. R. M. Gallanti is translating into Portuguese Fr. Weld's book on the Suppression of the Society in the Portuguese Dominions.—The college at Ytû is doing better even this year than last.—The Roman Fathers, who have charge of the Mission of Brazil, have opened a new college at Nova Friburgo, about a hundred miles from Rio.

BRUGES.—Our new Church at Bruges was consecrated and opened about the end of September. It is a substantial edifice of brick and stone, in the Early Pointed style, erected from designs by M. Pavot, and built under the supervision of Father Van Derker, who is well-known as a confessor to the English-speaking visitors to Belgium. The church is dedicated to the Sacred Heart, with St. Ignatius and St. Francis Xavier as its secondary patrons. It was in a street, the Rue Espagnole, behind the new church, in a house now marked F. 15, that St. Ignatius was the guest of a wealthy Spanish merchant during his three visits to Bruges. St. Francis Xavier, it may be also noted, was chosen by the city of Bruges in 1666 as its protector against the plague, while our former church, now St. Walburga's, was the first church in Europe dedicated to the saint. The crowds that visited the new church on the Feast of St. Ignatius, and during the solemn octave of the consecration, show that the thoroughly Catholic population of the Flemish city has lost nothing of its old devotion to the Founder of the Society of Jesus and to the Apostle of the Indies.

CALCUTTA.—The number of students attending the College of St. Francis Xavier in this city, amounted in 1884 to 674. Of these 270 were Catholics, 138 Protestants, 183 Hindoo, 36 Armenians, 26 Mahometans, 9 Parsis, 4 Burmahns, 2 Jews, and 1 Chinese.

CANADA.—His Grace Archbishop Tache has given his college at St. Boniface, Manitoba, to our Fathers. It is a new building 120x60 feet, four stories high, capable of accommodating one hundred boarders. This college is one of the three forming the University of Manitoba. Schools opened Aug. 19th. The faculty this first year comprises Fr. Lory, Rect.; Fr. Lussier, Min. and Proc.; Fr. Drummond, Pr. of Stud. and Discip.; Fr. French, Spir. Father and Prof.; MM. O'Bryan, Paquin, Blain, Bellivau and a few ecclesiastics.—The new House of Studies, near Montreal, is now occupied by the theologians and philosophers from Three Rivers and Quebec. There will be twelve of the former and fifteen of the latter. The house is large and airy, and healthy, being just outside the city limits.—The school burned down in January last at the Indian Mission of Wikwemikong is about to be built again.—Fathers F. X. Caisse and Edm. Rottot were ordained August 30th by Bishop Fabre in the Gesû, Montreal.—R. F. Superior is visiting the Indian Missions.—Retreats and Missions kept a large number of our Fathers busy during the vacations.

CHINA.—From the latest accounts of the missionaries in China we gather the following items which give a tolerably good idea of the two missions in charge of our Fathers:

Churches attended by Ours	919
Chapels " "	172
Annexes (stations?)	1766
Christians	135,507
Catechumens	5,487
Baptism of adults in the past year	1,749
" " Christians' children	4,134
" " pagans' children	25,407
Confirmations	5,711
Confessions	435,210
Communions	474,579
Extreme Unctions	2,564
Marriages (blessed)	707
" revalidated	183
Boys in Catholic Schools	8,524
Girls " "	4,370

A Franco-Chinese dictionary, the work chiefly of Fr. Converue, has been completed. It is an 8vo volume of about 1000 pages. It is favorably noticed by the *Canton Gazette*. Among the adults baptized are reckoned 240, who were converted on their death-bed in the hospital of Shanghai. Our Fathers have built at Mao-ka-tseng, a fine church in honor of St. Francis Xavier. The church is the gift of a pious Canadian gentleman, M. Baillargé, who has determined to build five churches in honor of the Apostle of the Indies in five different parts of the world.

DENMARK.—The Fathers of the German Province have taken possession of three posts in this country. The first is in Copenhagen, where they assist the secular clergy in the ordinary labors of the ministry. Lately the direction of a superior school, attended by the children of the best Catholic families, has been confided to them. The second residence is at Aarhus, the capital of Jutland, and the most important seaport in the kingdom. Under the care of Ours the Catholic population has increased from *two souls* in 1873 to about 400 at the present time. There is a parochial school with about 70 pupils attached to the church. The third house, a college, is at Ordrupshoj, within about six miles of Copenhagen, and occupies one of the most picturesque sites in Denmark. The pupils, a fifth of whom is Protestant, number about 70. Their literary training is not surpassed by any of the Protestant schools, and is equaled by but one. The good reputation enjoyed by the school bids fair to increase the number in a short time.—*Jersey Letters.*

DETROIT COLLEGE.—To-day will be remarkable in the history of the Jesuits of this city. The collegiate department of their school was to-day separated from the academic department, and the classes in philosophy, rhetoric, poetry and humanity, the studies which constitute the collegiate course, will henceforth be conducted in a separate building, on the north side of Jefferson avenue and immediately opposite the old college. In the new house, which was originally a portion of the Moran estate, and was purchased for $13,750; there will be five class rooms in constant use, with additional rooms for science and chemistry classes. A room has been set apart for the purposes of a museum, which is now being formed in connection with the college. The Fathers appeal to the public generally for contributions of specimens for the museum. A few minerals, some agates and a few old coins have already been donated. Presents of curiosities will be duly acknowledged. Sixty students will immediately go into the new quarters, and 200 juniors will remain in the old building until they have passed the academic course.—*Recent Paper.*

EGYPT.—The Coptic college of the Holy Family at Cairo contained during the past year 140 students, of whom about half are Catholics, 30 schismatics (Copts), some 20 Jews and 7 or 8 Mahometans. They follow the ordinary classical course and study French and Arabic besides. When they wish to prosecute their studies further or prepare for the priesthood, they go to Beyrout in Syria. The number of Catholic Copts in Egypt is about 7,000.

ENGLISH PROVINCE.—Changes in the Status: Father Isaac Moore goes to Univ. College, Dublin. Fr. Reg. Colley is Rector of Stonyhurst. Fr. Eyre

is spiritual Father at St. Beuno's. Fr. Hornyold has gone to Malta. Frs. Rigby and Ed. Sidgreaves to Demarara.

ENGLAND'S MARTYRS.—In our last issue, say the *Letters and Notices*, we drew attention to the very long time the Promoter of the Faith had taken in drawing up his animadversions on the cause of the English Martyrs. We are happy to be able now to state that those animadversions have been finished and returned to the Postulators, in fact that the cause has advanced a great step forward. Nor does this progress merely consist in the important preliminaries which have thus been settled, but the very nature of the objections made also gives us the greatest hopes of our being soon permitted to salute our Martyrs as Venerable.

Perhaps the most remarkable point in the Promoter's animadversions is the very large number who have been allowed to pass altogether unchallenged. Thus out of 353 names on the list, 273 are in no way objected to, and this latter number includes well-nigh all the greatest names, such as those of Cardinal Fisher, of Sir Thomas More, Father Campion, Father Southwell, Father Walpole, Prior Houghton and his companions, Philip Earl of Arundel, Margaret Clitherow and Archbishop Plunkett.

GERMAN MISSION.—The new church of Ours in Buffalo, St. Michael's, is a grand edifice; it is nearly finished and has no debt upon it.—The college in Buffalo is remarkably successful.—Fr. Potgeiser is preparing his sermons for publication.

GERMAN PROVINCE.—The philosophers of Castle Blyenbeck, in Holland, have exchanged homes with the novices of Exaeten. Fr. Victor Frins, late Professor of Moral Theology at Ditton Hall, has become one of the writers for the *Stimmen aus Maria-Laach*. The present editor of this periodical, in place of Fr. Gerard Schneeman, is Fr. James Faeh, late Rector of the College of Feldkirk.

HAVANA.—The excellent work, entitled, "Apuntes relativos a los huracanes de las Antillas," of Fr. Viñes, S. J., the well-known director of the observatory attached to the "colegio de Belen," was translated by Lieut. Dyer, and recently issued by the Hydrographic office. Some of its many valuable points were mentioned in a late number of *Science*, in which the results of Fr. Viñes met with a due recognition of their merit. The concluding remarks of the review are: "It is well that the excellent work done by Viñes is thus in part brought before our naval officers; for, although it is some years since his conclusions were translated in Ferrel's *Meteorological Researches for the Use of the Coast Pilot* in the Coast-Survey Report, we fear that some of our lieutenants have failed to read them."

HONDURAS.—The Feast of St. Ignatius has never before been celebrated here with such complete success as it has this year. Among the gentlemen who visited the Fathers on that day were the Honorable Colonial Secretary, and the Consuls of Spain and Guatemala.

INDIA.—St. Francis Xavier's College in charge of the German Fathers has 1000 students. They have a college and some flourishing missions for the natives in the island of Salsette, ten miles from Bombay.—The College of Goa, founded by St. Francis Xavier, had in its palmiest days 3000 students and 88 Fathers as professors.—By a letter from Trichinopoly we see that our college is doing remarkably well. There were over 500 pagans attending the classes last year.

INSTRUMENTS OF TORTURE.—Some of the instruments of torture employed during the reign of Queen Elizabeth are daily exhibited in the Tower of London. It is hard to look upon the thumb-screw, the scavenger's daughter, and the axe and block, without being deeply moved to pity for our suffering Fathers of the Penal days.

IRISH MISSION.—In 1595, the Irish Mission seems to have ceased for a season, for what reason I cannot tell. Dr. Oliver thinks it never entirely ceased,

and his opinion is borne out by the well weighed words which Father Young wrote to his Father General in 1661 :—The Irish Mission is one of the oldest European Missions of the Society. It was founded by St. Ignatius, was carried on by Fr. Lainez, was much increased by St. Francis Borgia, and was specially beloved by F. Aquaviva.

LOUVAIN.—We are glad to see that Fr. Joseph Corluy, the distinguished Professor of Sacred Scripture at Louvain, is appreciated in this country. One of the reviews of his new work, *Spicilegium Dogmatico-Biblicum*, says: "Fr. Corluy is a man well versed in the Semitic tongues, as well as the Greek and modern languages, a man the business of whose whole life has been the study of the scriptures and all therewith connected. We hope to see his work rapidly spread among professors and students in the United States."

MADAGASCAR.—In the absence of our Fathers from the four churches in the capital, Antananarivo, and the stations of the interior, their place is supplied, as far as it can be by laymen, by the members of a confraternity, the (Catholic Union), established before the expulsion of Ours. The members of this confraternity, chosen from the most exemplary and best instructed natives, visit the different Catholic centres, direct the schools, assemble the congregations for prayer, instruction and exhortation, and report every week on the work done to a central committee in the capital. The director is a native Christian Brother. The whole work is under the protection of a native princess, daughter of the Prime Minister. Six native Sisters conduct a school for girls at Antananarivo. Their difficulties, financial and spiritual, are very great, having been for two years already deprived of direction and the sacraments. Yet their courage is equal to their trials. "Oh, if they could only have an American, who would be perfectly free from hostility on the part of the government!" The French officials, even when well disposed, are wary of extending any protection or encouragement, through fear of exciting the hostility or resentment of the home government.

MANILA.—For want of room our Fathers have been obliged to refuse several students at the Atheneum and Normal School at Manila. The number of students at present under our Fathers in these schools is six hundred and seventy.

MAO-KA-TSENG.—The seminary at Mao-ka-tseng counts at present 20 seminarians. They are all quite youthful, the most advanced in age being 18 years, and the youngest 12.

MISSOURI.—Fr. Michael Dowling has been made Rector of Creighton College, Omaha, Neb.—Fr. John Frieden of Detroit College, Mich.—A new villa about thirty-five miles south of Milwaukee on the C. M. & St. P. R. R. was purchased last June by Rev. Fr. Provincial to serve in future as a vacation resort for the scholastics of all the colleges in the Missouri Province. It is situated on Beulah Island and lies in the heart of a large, breezy and beautiful lake, well stocked with fish and easy of access. Prior to its transfer to Ours it was a popular summering place for the people of those parts. The entire forty acres of the island, the spacious and recently constructed hotel with its complete appointments, as well as a numerous water craft, were included in the sale and will afford, as the experience of last vacation can more than testify, every desirable means of healthy and pleasant relaxation.—The basement of our new church in St. Louis is finished.—St. Francis' Institution at Osage Mission, Kansas, had 172 pupils last year.

NECROLOGY OF THOSE WHO DIED IN THE SOCIETY DURING THE YEAR 1884.

1. Number of Fathers, 108; of Scholastics, 31; of Brothers, 51.—Total 190.
2. Average age, 52 years.
3. Ratio of those above 60, 8 in 11.
4. Number of those above 50 years in the Society, 24.
5. Provinces where most died in proportion to the respective number of subjects in each Province :—

Portugal—died 5 out of 151. Champagne—died 11 out of 553. New Orleans Miss.—died 3 out of 151. Where fewest died :—Ireland—died 2 out of 227. Aragon—died 11 out of 809.

NETHERLANDS.—In the official account of their missions, the Dutch Protestant missionaries bear a reluctant, but to us a gratifying testimony to the zeal, charity and efficiency of the Roman Catholic missionaries. They serve without salaries with as much alacrity as when paid, and those who are paid by the government cheerfully share their pittance with others whose only hope of subsistance is in the Providence of God. The good done by Ours among the soldiery is incalculable. One Father has just been named Knight of the order of the "Lion of the Netherlands," for his distinguished services rendered during the military operations at Atjeh.—*Jersey Letters.*

NEW LIFE OF FATHER JOGUES.—Mr. John Gilmary Shea has translated the Fr. Martin's excellent life of Fr. Jogues, which contains the martyr's own account of his companion, René Goupil, and presented it to the new shrine of Our Lady of Martyrs. Additional interest is attached to the work, as Rome, in answer to the petition of the late Plenary Council of Baltimore, has ordered that the preliminary process in the Cause of Beatification of these two servants of God, along with that of Catherine Tegakwita, the Iroquois virgin, be at once begun. Fr. de Augustinis also bears to the Holy Father new petitions of 12 Canadian bishops, and of 31 Indian nations in 26 different languages. The book, 12mo, 256 pages, is now out. Ours are requested, for obvious reasons, to order their copies from Rev. R. S. Dewey, Woodstock.

NEW ORLEANS.—All the colleges are doing well. The new establishment in Galveston is quite successful.

PARIS.—The Province of Paris is sending 20 Jesuits to China. Ten left on August the 30th, and the remainder on Sept. 7th. It is also sending one to the Zambesi Mission and three to the Rocky Mountains.—Fr. Clair's Association of young Artists is in a prosperous condition. It is composed of painters, sculptors, engravers, etc. These meet together at the Rue des Sevres.—Fr. Truck preached the "Month of Mary" at N. D. des Victoires with great success. Fr. Labrosse writes that the First Communion ceremonies at Vaugirard were very beautiful. Among the distinguished persons present were the Duke de Nemours, the Duke d'Alençon, whose son made his First Communion on the occasion; General de Cools, M. de Ravignan and others. Father Cara of the *Civiltá* is at Paris to study up the latest advances made in Assyrian and Egyptian lore.

PORTUGAL.—Fr. Radamaker, who died on the 6th of July last, was one of the best known Fathers of the Province of Portugal. It was he who re-established the Jesuits after they had been driven out in 1833. The province is now doing very well. It has this year commenced a Scholasticate in Setubal, not far from Lisbon, where 10 philosophers begin their studies. Let us hope that Setubal may soon become the worthy successor of Coimbra, a name so familiar to every Jesuit.

ROME.—The Fathers of the *Civiltá* have enlarged their residence at Rome by the purchase of a new house.

SPAIN.—The old college of the Society founded by St. Francis Borgia at Gandia is an immense building, which unhappily is falling into ruins. The Lazarists make use of it as a charitable institution. The chapel is grand. The inner court of the college is surrounded by a gallery supported by columns of white marble, which represent in tableaux the life of St. Ignatius.—Father Zarandona died at Madrid a year or two ago. When he was seen in the streets, he was the admiration of everybody. He had a breviary incensed by St. Francis Borgia, a very small missal which B. Peter Faber made use of on his journeys, the meditation book of St. Francis Xavier, and an autograph letter of St. Teresa. Fr. Provincial in Madrid has a large collection of unpublished letters of St. Francis Borgia, B. Charles Spinola, Fathers Laynez, Suarez, Bellarmine, and Baltasar Alvarez, together with some precious relics of the last-mentioned.—Whit-Monday was a great day in Loyola, perhaps the greatest since the re-establishment of the Society. There was a solemn Triduum beginning on the Feast of Pentecost. Pontifical High Mass was celebrated by the Bishop of the diocese. Sermon each day in the morning in

Spanish and in the evening in Basque. The governor of the province assisted, and deputations from nearly all the towns in the Basque provinces, and on Monday evening (the 26th) the ceremony of laying the first stone, for the continuation of the left wing of the building, took place. Many changes had taken place in Spain since the building was discontinued. One hundred and eighteen years have rolled by. The Society had been suppressed, and it had arisen, and it is now about to see a work, raised in honor of St. Ignatius and dear to every Jesuit's heart, completed.—The buildings have remained in their unfinished condition since the year 1767, when by an edict of Charles III, the Jesuits were all driven out of the Spanish dominions. Although it has so long lain exposed to the rain and snow, with the walls scarce twenty feet high, still on account of the solidity of the material used, it has suffered comparatively little, so that not much of the old work had to be removed before beginning again to build. The new wing (or left front) will correspond with the right wing and will be 208 feet long and between 60 and 70 high, and will cost about 160,000 dollars.—The present block of buildings which contain the *Santa Casa* which remained intact, was begun in February, 1682, by Fontana, then one of the first architects in Spain, but owing to various circumstances the work advanced very slowly, and scarcely more than one half the original plan was completed in 1767.—Since the restoration of the Society many attempts were made to complete the work, but each time, owing to the unsettled state of the country and other causes, the work had to be abandoned. In 1868 the stones were already prepared and ready to begin the work, when the Society was suddenly expelled from Spain, and was only allowed to return after 14 years of exile.—Let us fervently pray that at last the work may be successfully completed, and that no sudden political change may again interrupt a work which cannot but be dear to St. Ignatius.—The Basques are a brave, generous people, thorough, practical Catholics, and glory in having given to the Society its founder and so many distinguished members. They are all devoted to St. Ignatius, who is the patron of Guipuscoa, and their darling soldier saint. They do not look upon Loyola as a mere house for religion, a simple novitiate of the Society of Jesus; it is for them a national monument of which the humblest peasant is proud. When the bill allowing this completion received the royal signature, crowds from the neighboring towns flocked to Loyola to join in the Te Deum in thanksgiving. Azpeitia (in which parish Loyola is situated) celebrated the happy event with fireworks, and the never omitted national pastime, the bullfight. But the good inhabitants did not confine their joy to mere words and amusements, but set to work to give their sentiments a practical turn, and for weeks bands of from 40 to 100 men were seen busy in the numerous quaries around, getting out and cutting enormous blocks of marble. Hundreds were willing to show their devotion to their patron saint by working a week or a fortnight gratis. The new wing will like all the building be of dark grey marble, which is very plentiful in the neighborhood. The hardness of the stone and the difficulty of using machinery will render the building far more expensive than it would be otherwise. The Basque provinces have subscribed very generously. Collections were made in nearly all the parishes, and already a very large sum has been realized. It is hoped that in a year or two the building will be completed and that monument so long desired will at last adorn the beautiful valley where the hero of Pampaluna spent his childhood, and where the grand work he commenced still continues, the formation of companions of Jesus and of laborers.—The colleges at Comillas and Belboa will soon be finished. The novitiate in Castile is too small for the large number of novices received this year. Many of the Spanish novices and juniors are in preparation for old Mexico, as the government does not object to Spanish Jesuits.

SYRIA.—The library of the University of Beyrout has been enriched by the addition of about 60 manuscripts of Arabic works. They were collected in the various libraries and mosques of Damascus by Fr. Cheiko of the University. A native's knowledge of the language and manners of the people, together with European gold, opened to his gaze and purse works which might otherwise have remained concealed.—Fr. Angelil, the director of the schools in the Lebanon, is being kept busy trying to find means to satisfy all the calls which are being made upon him for men and money. The number of children is on the increase—the schools already open, and the amount of good

being done in them is incalculable. At the least, the children's faith is saved from shipwreck, since they are cut off from contact with Protestantism. With more means it would be possible to multiply the good indefinitely.—*Relations d'Orient.*

SYDNEY.—ST. IGNATIUS COLLEGE, RIVERVIEW.—The students of this college come from Melbourne, Newcastle, Rockhampton, Soulburnt, Tasmania, Maurice and Port Darwin. Some have to spend three weeks on sea in coming to the college; for example, those who come from Port Darwin. Of course, Sydney sends the greatest number of students.

TROY, N. Y.—There was a grand reception of young men into the Sodality of our Blessed Lady on May 31st. The Fathers have every reason to be pleased with the result of their labors in enrolling so many under the banner of our Mother. Very Rev. Fr. Provincial preached on the occasion. The ceremonies were enlivened by excellent singing with orchestral accompaniment.

WYOMING TERRITORY.—The German Fathers have given up their Mission in Lander City. During their stay much good was done for the white settlers and for the soldiers.

ZAMBESI MISSION.—Before returning to his difficult but dear African mission Fr. Croonenberghs, who had come to Europe in the interests of the mission, wished to thank the generous Catholics of Belgium who had so nobly assisted the first apostles of the Zambesi. In the November and December numbers of the *Précis Historiques* of Brussels, he publishes an interesting relation of the labors of our Fathers in that mission. It forms a complete history of the missions for the past two years 1883 and 1884, and serves as a continuation of the history of the Zambesi already published in the same review from 1878 to 1883.—Fr. Croonenberghs speaks with feeling of the ten Fathers and five Brothers who, in the short space of five or six years have already sacrificed their lives in trying to establish the mission. His naration is divided into two parts. First the Upper Zambesi with its stations Panda-Matenka, Têté and Gubuluwayo; he speaks of his friendly relations with King Lo Bengula, a name that has become quite familiar to the readers of the letters from the Zambesi. His majesty is always very friendly, but cautiously enquires if the Father who is going to or coming from the Cape has any *political* mission. Being reassured that the mission is in no way a political agent, he is at once at ease, and only asks for some trifling gift, such as a speaking parrot, a pockethandkerchief or any other present worthy of his royal acceptance. And to tell the truth, his majesty is not very particular. Some few kitchen utensils would be very acceptable. Father Croonenberghs begins the second part of his narration with a most pardonable, and we would say, necessary digression, and pays a tribute to the memory of the Portuguese Fathers who labored on the mission of the Lower Zambesi from 1610, when the work was begun, to 1759, when the Fathers were dragged back to Lisbon and cast into prison. Fr. Croonenberghs gives many interesting details about the three stations of Mopeé, Quilimané and Têté. Let us hope that the mission so long ago watered by the blood of a Gonzales and de Sylveira may soon bring forth its fruit.—It is said Fr. Croonenberghs is coming to the U. States for the interests of the mission.—A new post, Zombo, once occupied by the missionaries of the old Society, has been handed over to Ours by the Portuguese government, which also gives a salary of 300 dollars to the Priest in charge. Lo Bengula has given permission for five years for the establishment of schools in his dominions.—A new house has been opened in a very eligible site at Tseni-Tseni among the Batlapines, a Betchuana tribe of the Transvaal. It will be at least valuable as a resting place for travelers going to the Upper Zambesi. At Dunbrody the Scholastics already number 15, of whom 13 are studying philosophy in the 1st and 2nd years. A translation of a Cafro-Portuguese dictionary, undertaken by some of the Fathers will be finished by Christmas.—Fr. Courtois contemplates writing a Caffre grammar.—*Jersey Letters.*

HOME NEWS.—The Ordinations to the Priesthood took place at Woodstock on Saturday, the 29th of August. Twenty-two were ordained. Province of Maryland-New York:—Rev. Patrick Quill, Henry T. B. Tarr, Patrick J. Dooley, Jeremiah F. X. Coleman, Wm. P. Brett, Joseph H. Richards, Michael C. Dolan, Michael J. Hughes, John F. X. O'Conor, Joseph J. Himmelheber. —Province of Missouri:—Rev. Ferdinand A. Moeller, Herman Meiners, Edward J. Gleeson, John C. Kelly, Simon A. Blackmore.—Mission of New Orleans:—Rev. Nicholas J. Davis, Joseph Stritch, Bernard J. Maguire.—Mission of New Mexico:—Rev. Vincent A. Testamento, Alphonsus M. Mandalari.—California Mission:—Rev. Michael G. Shallo.— Rev. John Whitney was ordained at Spring Hill, Ala., and Rev. J. P. Lezzi at Denver, Col. Both of these Fathers made their studies at Woodstock.—Fr. Brandi replaces, for the present, Father de Augustinis, as Professor of Morning Dogma; Father Holaind teaches Ethics; Fr. Heinzle Metaphysics of the 2nd year; Fr. John Verdin is now Spiritual Father in place of Father Morgan, who is Superior of St. Joseph's, Phila.—Fr. Sestini has gone to the Gesù, Phila.; Father Dewey edits the *Messenger*.

OUR COLLEGIUM MAXIMUM.—A fitting celebration in honor of the official announcement that the College of the Sacred Heart, Woodstock, had been declared our *Collegium Maximum*, took place here on September the 8th. A literary entertainment was given by the Scholastics on the occasion. Appropriate pieces were read by Mr. T. Walsh, Mr. C. Macksey, Mr. J. Fagan and Mr. E. Magevney. Rev. J. Ziegler read the Introduction, and Mr. P. Casey sang—"The King's Champion" (words by Mr. A. O'Malley).—Very Rev. Fr. Provincial ended the proceedings by some remarks suitable to the event. Among the Fathers present were—Rev. James A. Doonan, Rector of Georgetown College; Rev. John A. Morgan, Superior of St. Joseph's, Philadelphia; Rev. Edward A. McGurk, Rector of Gonzaga College, Washington; Rev. Stephen A. Kelly, Pastor of Trinity Church, Georgetown; Rev. Dennis O'Kane, Superior of Alexandria; Rev. James Perron, Instructor of Tertians at Frederick; Rev. William Francis Clarke of Loyola, Baltimore, and Rev. Edward I. Devitt, of Georgetown College.—We shall append here a list of some of the works published by the Rev. Professors of Woodstock College:—

De Religione et Ecclesia—By Fr. Camillus Mazzella.
De Deo Creante—By the same.
De Virtutibus Infusis—By the same.
De Gratia Christi—By the same.
De Re Sacramentaria, 2 vols.—By Fr. Æmilius De Augustinis.
De Deo Uno—By the same.
Compendium Theologiæ Moralis—By Fr. Aloysius Sabetti.
De Tempore Sepulturæ Christi—By Fr. Francis X. Jovino.
Logicæ Generalis Institutiones—By Fr. B. A. Schiffini.
S. Thomæ, Tractatus De Homine—By the same.
S. Thomæ, Tractatus "*De Motu Hominis In Deum*—By the same.
De Facultatibus Animæ—By Fr. Joseph M. Piccirelli.
Summa Logicæ S. Thomæ et De Fallaciis—By Fr. Aloysius X. Valente.
Principles of Cosmography—By Fr. Benedict Sestini.
Animal Physics—By the same.
Elements of Theoretical Mechanics and Manual of Geometrical Analysis—By the same.
True Faith of Our Forefathers—By a Professor.
"*Our Examining Chaplain*"—By the same.

Several books have been translated here, and the Rev. Professors have at various times contributed historical, doctrinal, and scientific articles to the leading Catholic Reviews and Magazines of the country.

Our Colleges in the United States, 1884-5

PLACE	NAME	PROVINCE	STUDENTS	GRAD. A.B.
Baltimore, Md.....	Loyola College*....	Md. N. Y.	134	
Boston, Mass.....	Boston College*....	Md. N. Y.	264	19
Buffalo, N. Y.....	Canisius College...	Germany	289	11
Chicago, Ill.....	St. Ignatius Coll.*..	Missouri	306	3
Cincinnati, Ohio...	St. Xavier College*	"	263	7
Detroit, Mich.....	Detroit College*...	"	227	
Fordham, N. Y...	St. John's College..	Md. N. Y.	283	9
Galveston, Tex....	St. Mary's Univ.*..	N. O. Miss.	100	
Georgetown, D. C.	Georgetown College	Md. N. Y.	216	14
Grand Coteau, La..	St. Charles College	N. O. Miss.	102	
Jersey City, N. J...	St. Peter's College*	Md. N. Y.	127	
Las Vegas, N. M...	Las Vegas College..	Naples	249	
Milwaukee, Wis...	Marquette College*	Missouri	151	
Morrison, Colo.....	Sacred Heart Coll.*	Naples	24	
New York, N. Y...	St. Francis X. Coll.*	Md. N. Y.	382	11
New Orleans, La...	Imm. Concep. Coll.*	N. O. Miss.	364	5
Omaha, Nebraska..	Creighton College*	Missouri	199	
Prairie du Chien, Wisconsin.....	Coll. Sacred Heart..	Germany	115	
Santa Clara, Cal...	Santa Clara College	Turin	259	
San Francisco, Cal.	St. Ignatius Coll.*..	"	757	2
St. Louis, Mo.....	St. Louis University	Missouri	337	1
St. Mary's, Kansas.	St. Mary's College..	"	285	4
Spring Hill, Ala....	St. Joseph's College	N. O. Miss.	141	10
Washington, D. C..	Gonzaga College*..	Md. N. Y.	138	
Worcester, Mass...	Coll.of the H'yCross	"	163	25

*Day College

Students, total number, ...1883–4, 5612
" " " 1884–5, 5915
Graduates, A. B.....1883–4, 102
" " 1884–5, 121
Increase of students in N. Y. Md. 49

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Ministeria Spiritualia Provinciæ Marylandiæ Neo-Eboracensis, a die 1ª Julii 1884 ad diem 1am Julii 1885.

	Baptizati	Haeret. conv.	Confess. partic.	Confess. gen.	Comm. extra T.	Comm. in T.	Matrim. benedic.	Matrim. revalid.	Extremæ Unction.	Catecheses	Parati ad 1 Comm.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (per hebd.)	Novenæ	Tridua	Visit. Xenod.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Pueri in schol. par.	Puellæ in schol. par.	Schol. Dominic.
ALEXANDRIA	81	7	9000	30	436	8600	20	.....	42	122	43	.....	.....	76	.....	.....	.....	.....	.....	2	1	.....	.....	.....	2	210	60	40	.....
BALTIMORE	19	2	11000	90	490	32750	10	.....	24	20	16	20	107	32	.....	1	.....	.....	2	3	.....	8	4	925	1	250	.....	.....	200
BOHEMIA	10	2	1050	5	25	2600	3	1	10	104	25	.....	.....	150	.....	.....	.....	.....	.....	2	2	.....	.....	.....	1	50	.....	.....	150
BOSTON COLLEGE	15	45	91410	1078	12794	67000	1	.....	654	573	280	70	132	149	1	5	1	3	.....	5	6	808	.....	579	8	5635	.....	.....	1400
" St. Mary's	329	17	92203	315	475	98600	91	5	358	103	333	436	205	125	.....	.....	.....	.....	.....	.....	.....	112	123	647	8	4000	750	750	300
" H. Trinity	269	8	21509	268	187	18595	59	.....	104	459	73	.....	121	77	.....	.....	.....	.....	.....	1	1	13	.....	485	6	2100	204	216	.....
" Missionaries	27	50	52017	9697	70000	.....	4	26	2	187	432	738	502	799	5	8	1	.....	102	2	6	2	.....	25	.....	.....	.....	.....	.....
CONEWAGO	123	11	23621	104	6746	39630	23	.....	79	212	82	.....	103	251	.....	2	2	.....	1	7	2	.....	.....	166	7	1146	306	382	432
FORDHAM	74	6	24131	136	7661	13418	20	.....	20	196	210	126	153	212	3	9	.....	.....	.....	4	4	12	.....	15	7	715	100	115	215
FREDERICK	54	5	14607	166	9432	5243	7	5	35	72	98	170	27	81	.....	6	2	.....	2	3	4	10	.....	184	2	104	30	30	50
GEORGETOWN COLLEGE	17	.....	10222	18	1823	370	1	.....	4	43	8	.....	22	128	4	1	.....	.....	.....	.....	.....	5	.....	44	1	70	.....	.....	40
" H Trinity	168	18	22000	63	247	23000	30	3	72	64	52	.....	121	84	.....	1	.....	.....	.....	6	.....	.....	.....	2556	2	650	140	132	640
GOSHENHOPPEN	64	3	8100	58	95	5000	8	2	34	163	37	.....	18	90	.....	.....	.....	.....	.....	.....	1	.....	.....	237	3	150	.....	.....	120
JERSEY CITY	372	8	50775	638	1935	37875	73	.....	348	313	200	210	175	91	.....	5	.....	.....	.....	2	4	22	.....	1136	9	1010	392	441	900
LEONARDTOWN	334	15	12137	23	394	11008	59	1	165	210	126	.....	133	117	.....	.....	.....	.....	.....	.....	.....	.....	5	363	3	220	.....	.....	.....
NEW YORK, St. Francis Xavier's	363	77	125263	933	20984	107029	188	3	664	292	322	284	382	177	3	9	15	.....	2	5	6	619	19	2190	9	15751	652	581	1500
" St. Joseph's	360	8	48300	400	800	66000	40	25	300	250	80	.....	80	195	.....	1	.....	.....	.....	.....	1	30	.....	1300	4	255	200	250	530
" St. Lawrence's	266	7	56000	900	600	53800	75	.....	300	150	230	.....	260	60	.....	6	.....	.....	.....	.....	1	.....	.....	.....	6	1200	250	250	1000
" Islands	1171	70	23830	765	8900	.....	.....	5	2253	238	124	318	783	.....	.....	.....	.....	.....	.....	.....	.....	1600	400	.....	.....	.....	.....	.....	.....
PHILADELPHIA, Gesù	137	19	73377	329	10324	66803	59	3	271	77	151	509	171	117	.....	4	.....	3	.....	3	1	702	.....	431	2	450	200	280	800
" St. Joseph's	197	29	58057	737	483	43130	50	14	98	457	287	371	135	138	.....	1	1	.....	.....	2	1	74	64	2560	7	1048	90	250	1300
PROVIDENCE	213	8	19580	149	164	17100	55	.....	148	203	100	262	107	168	.....	.....	.....	.....	.....	6	2	28	.....	823	5	664	.....	428	650
ST. INIGO'S	108	.....	4370	11	.....	.....	22	.....	29	61	42	.....	30	134	.....	.....	.....	.....	1	.....	5	.....	.....	88	2	75	.....	.....	.....
ST. THOMAS'	190	10	4500	403	2770	2500	14	4	74	330	145	.....	70	162	.....	.....	.....	.....	.....	4	1	15	7	275	6	120	.....	.....	300
TROY	303	12	65275	150	7000	53125	40	3	250	50	30	.....	312	204	2	1	.....	.....	.....	1	1	100	.....	300	9	2500	600	650	1150
WASHINGTON, St. Aloysius'	234	11	23880	90	433	35000	44	6	181	73	179	.....	85	45	.....	2	.....	.....	1	2	1	3	.....	1222	4	1410	140	350	900
" St. Joseph's	58	9	9768	76	2250	7330	5	.....	53	344	8	.....	64	84	.....	.....	.....	.....	.....	3	.....	41	1	274	4	298	65	51	60
WEST PARK	.....	.....	530	.....	.....	.....	.....	.....	3	13	16	.....	50	10	.....	.....	.....	26	.....	.....	.....	.....	.....	.....	4	38	.....	.....	80
WHITEMARSH	147	24	2600	128	105	1900	16	8	55	350	21	.....	71	70	.....	.....	.....	.....	.....	.....	.....	26	8	131	1	14	.....	.....	64
WOODSTOCK	71	.....	7476	131	47	2655	7	1	32	471	31	43	44	199	.....	8	1	.....	.....	.....	1	.....	.....	30	3	66	.....	.....	78
WORCESTER	2	.....	8691	128	.....	.....	.....	.....	4	39	.....	.....	32	101	.....	5	.....	6	2	3	3	.....	.....	5	2	106	.....	.....	.....
SUMMA	5786	481	975279	18019	167620	730011	1029	110	6666	6239	3781	3557	4495	4326	18	75	23	38	113	66	55	4230	231	16991	128	40305	4179	5146	12859